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A CREED FOR BELIEVERS IN A WARLESS WORLD

Isaiah 2:2-4

- We Believe in a sweeping reduction of armaments.
- We Believe in international law, courts of justice and boards of arbitration.
- We Believe in a world-wide association of nations for world peace.
- We Believe in equality of race treatment.
- We Believe that Christian patriotism demands the practice of good will between nations.
- We Believe that nations no less than individuals are subject to God's immutable moral laws.
- We Believe that peoples achieve true welfare, greatness and honor through just dealing and unselfish service.
- We Believe that nations that are Christian have special international obligations.
- We Believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race.
- We Believe in a warless world, and dedicate ourselves to its achievement.

—The Federal Council of the Churches of Christ in America

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The Editors' Outlook

ON October 31 a petition for a Department of Education was presented to President Harding on behalf of the united educational forces of North America. This petition read in part as follows:

"If the Federal Government is to perform its proper function in the promotion of education, the department at Washington must be given such dignity and prominence as will command the respect of the public and merit the confidence of the educational forces of the country. The educational leader of the Nation should hold an outstanding position, with powers and responsibilities clearly defined, subordinate to no one except the President.

"In view of the reorganization now pending, the present is a most opportune time for giving education its proper place in the Administrative Branch of the Government. On behalf of the National organizations which we represent, each of which has officially taken action in accordance with the prayer of this petition, we respectfully urge that the President of the United States use his great influence to bring about the creation of a Department of Education with a Secretary in the Cabinet."

This petition was signed by the executive officers of the American Federation of Labor, Supreme Council of Scottish Rite of Free Masonry, Federation of Women's Clubs, Daughters of the American Revolution, Congress of Mothers and Parent-Teacher Associations, American Library Association, National Education Association, American Council of Education, Federation of Musical Clubs, National Council of Jewish Women, Women's Relief Corps, Woman's Christian Temperance Union, National Committee for a Department of Education, and the Committee on Education of the Sunday School Council and International Sunday School Association.

In the presentation of the petition to President Harding Mrs. Thomas G. Winter, President of the General Federation of Women's Clubs, acted as spokesman. The members of the committee were introduced to the President by Representative Horace Mann Towner of Iowa, and Senator Thomas Sterling of South Dakota, joint authors of the Towner-Sterling Bill now before Congress. The passage of this Bill would insure the complete fulfillment of the requests made in the petition itself.

HARVARD University has recognized the place which the Bible holds in literature and should hold in the life of every liberally educated man. Hereafter it will be required of every student who specializes in literature and language that he pass an examination in the Bible and Shakespeare some time during his senior year. *The Harvard Graduates' Magazine* comments on these new requirements as follows:

"We may not find it practical to require that students who specialize in mathematics or chemistry shall study the Bible, either before or after they come to college, but to the undergraduate who professes an interest in literature this requirement may well be applied. President Eliot once defined an educated man as one who knows his own language well. Nobody who does not know the language of the English Bible or Shakespeare can rightfully claim to know the Saxon tongue." *The Saturday Evening Post* adds in its editorial column:

"We should be inclined to go even further, and say that every college in the land would do well to require all students working for a degree, not excepting those who specialize in science and engineering subjects, to have a reasonably close acquaintance with Bible and with bard. No matter how much a young man may eventually specialize, there is certain underlying knowledge that he should not lack. The Bible and Shakespeare both deal with the problems of life; and life is something the professional man must reckon with not less seriously than he does with the perplexities of his clients. . . . Undergraduate ignorance of the Bible has long been a byword. For a whole generation it has been the favorite theme of professors of English who write for publication. There was a day when Holy Writ was read in every home as a matter of course. The Scriptures, Shakespeare and Pilgrim's Progress were perhaps the only bound volumes in the house. That day has passed; and it is right that the colleges, the preservers of learning, should try to keep alive a speech that is purer and loftier than our own."

DOWN in Plainfield, New Jersey, is a church school which is not only well graded and admirably equipped, but knows the value of publicity and uses it. Here is an advertisement, covering four inches of space, which is put in the local paper.

That Child of Yours

is entitled to the best education you can give him. You doubtless think that if he goes to the public schools and later to college, his preparation for life is as complete as possible.

One subject, however, of supreme importance to human progress is precluded from the public schools. That subject is religion.

The church school of _____ Church teaches religion not as a creed, but as a way of life; not as a system of reward for the saints, or of punishment for the sinners, but as the cultivation of fine personal character in this present world.

In addition were the time and place of meeting and the telephone number of the superintendent. The next week the "ad." was changed to read as follows:

The American Commonwealth

regards the church as an indispensable factor in the welfare of the state. Whether this confidence is justified depends largely upon those who teach religion. The teachers in the church school of the _____ Church are persons of finest training and broadest experience. If you would like your child instructed in the principles of a reasonable religion, we invite you to send him to this school.

Two timely notices were used based on the Mayflower Compact and the Pilgrims' arrival "three hundred years ago tomorrow." One called attention to a school in the Middle West seeking a director of religious education at a salary of \$3,000, with the comment: "That church evidently means business. Why? Think it over. Our church means business, too," with a setting forth of the sort of school the church is conducting.

Civilization Through Education Plus

IN the last chapter of *The Outline of History*,¹ Mr. H. G. Wells ventures to suggest a possible next stage in human progress. This he conceives as a unified World Community under One Law and Justice and with a unified Knowledge and Will—a Federal World State born of human necessity, but depending for its realization upon an adequate and properly motivated program of education effectively administered throughout the world. The author develops this inspiring forecast in greater detail in his more recent book, *The Salvaging of Civilization*.² His presentation is the more significant because of its frank recognition of religion and education as the two major forces upon the dominating influence of which the rehabilitation and extension of civilization depend.

What Mr. Wells says about religion and religious education in this connection is especially noteworthy because of his frequent adverse criticism of organized Christianity, concerning which he writes for the most part as a not-altogether friendly critic from without. Sometimes he seems to identify Christianity with the transient form of its outward manifestation, mistaking the container for the thing contained, the old and bursting sheep pelts for the new wine of the spirit. In this forecast of history, however, it is the spirit of Christianity, that is, its ethical content unembodied in any clearly defined and distinct organization, that kindles the writer's imagination and upon which he bases his sure expectation of a brighter future.

“OUT of the trouble and tragedy of this present time,” says Mr. Wells, “there may emerge a moral and intellectual revival, a religious revival, of a simplicity and scope to draw together men of alien races and now discrete traditions into one common and sustained way of living for the world's service. We cannot foretell the scope and power of such a revival; we cannot even produce evidence of its onset. The beginnings of such things are never conspicuous. Great movements of the racial soul come at first ‘like a thief in the night,’ and then suddenly are discovered to be powerful and world-wide.”

Speaking more particularly of the divorce of religion from organized education, which took place during the nineteenth century, Mr. Wells continues: “We would lay stress here on the suggestion that this divorce of religious teaching from organized education is necessarily a temporary one, a transitory dislocation, and that presently education must become again in intention and spirit religious, and that the impulse to devotion, to universal service and to a complete escape from self, which has been the common underlying force in all the great religions of the last five and twenty centuries, an impulse which ebbed so perceptibly during the prosperity, laxity, disillusionment, and skepticism of the past seventy or eighty years, will reappear again, stripped and plain, as the recognized fundamental structural impulse in human society.”

IT is not necessary to agree with the writer in the details of his subsequent program in order to appreciate the vital significance of these prophetic utterances. When he leaves the field of prophecy and becomes a program maker, as is the case in his fuller discussion of the probable future of mankind, he invokes for himself the same sort of criticism that he has administered to another seer and prophet of the new world order, the author of the famous Fourteen Points, submitted in 1918 as the basis for America's armistice negotiations. In analyzing this epoch-making human document Mr. Wells points out that in so far as the document deals with fundamental and universally applicable principles, it is indeed epoch making and a new charter of human freedom; but that when it embarks upon program making, that is, upon the consideration of particular cases, this charter of human rights proceeds upon a distinctly lower level, becomes vague and betrays clearly how limited and incidental was the President's vision of European affairs. In like manner *The Salvaging of Civilization* in its detailed description of the future schooling of the world, with its stereotyped curriculum and its machine-made teachers—or again, in its advocacy of a new all-inclusive Book of Necessary Knowledge and Wisdom, a veritable Bible of Civilization—reveals not so much the prophet as the essayist whose entertaining magazine articles, reprinted in book form for the benefit of a hero-worshipping public, do not maintain throughout the deep prophetic insight which gave them birth. There are gleams of prophecy, however, sparkling gems held in plainer setting than they deserve; and there are enough of these to lighten the somber verbiage of the whole.

WE are concerned here with the gems rather than with their setting, with the words written under the spell of the seer's vision. The message of these utterances is twofold. They proclaim education, free and full and universal, as the hope of the future. And they point out with equal emphasis the fundamental importance of ethical and religious teaching in the educational program that shall set men free, citizens of a world state of righteousness and peace. There is throughout a clear, strong insistence upon this fact: “The driving force that makes either war or peace is engendered where the young are taught. The teacher, whether mother, priest or schoolmaster, is the real maker of history; rulers, statesmen and soldiers do but work out the possibilities of cooperation or conflict the teacher creates.” Upon the teachers of today, and upon those who are today in training, or who soon may be, rests, for weal or woe, the destiny of mankind. It will be for weal only if to education there shall be added moral and ethical ideals calling for a world of righteousness and a brotherhood of service. These demands are in their essence religious. They seek “the embodiment in earthly affairs of the spirit of Christ.” Their fulfillment requires the restoration of the religious element in the total teaching program of civilization.

HENRY H. MEYER.

¹ *The Outline of History*, H. G. Wells. The Macmillan Company, 1921.

² *The Salvaging of Civilization*, H. G. Wells. The Macmillan Company, 1921

What the Church School May Do for the Home

THE obligation of the normal home is to nurture children until they become mature and

By Marion Stevenson

spiritual nurture of the child which the home of itself could not have supplied. It is pleasing to contemplate

good citizens of the commonwealth. The obligation and the task of the Christian home is to nurture its children so that they become mature spiritual persons. Children of Christian homes are to become not only good citizens of the commonwealth but also superior citizens of the kingdom of God.

what even these things meant to the spiritual development of the child.

The Present-day Church School

We are now entering with joy upon a new day. Our estimation of the "Sunday school" has enlarged itself until now we speak with soberness and high appreciation of the "church school." In comparison with the old, this is a new institution. It accepts the obligations delegated to it by the home with a clearly defined purpose "to meet the spiritual need of the child in each stage of his development."

In the old days the home was compelled by the conditions of society to undertake the solution of its problems with its own resources. Much of the child's secular education was gained at home. The spiritual instruction of the child depended upon home religion as taught by the parents with more or less care.

Above all things the home needs to know what these spiritual needs are and how to meet them, if it is to discharge its obligation to the kingdom of God by maturing a high quality of spiritual citizens. But it is not possible for every home, nor for any home fully of itself, to know these needs or the means of their supply. Nor would it be possible for the home, knowing these things, to do them alone.

With the development of a more complex society the home found it profitable to delegate many of its functions to carefully contrived institutions which were able to serve all of the families of the community better than any one family could serve itself. The education of the child for citizenship was entrusted to the public school. The school, equipped and sustained by the home, was expected to return as its product the youth prepared for whatever life task he might be called upon to assume.

The present-day home may receive from the present-day church school the following things in addition to all it received from the old-time "Sunday school."

In the same way the church school has been entrusted with the supervision of the religious education of our children. The home undertakes to equip, to cooperate, and to sustain the school in the discharge of this function. The school is therefore responsible to the home, to return to it a better spiritual product than the single home unaided could produce. Therefore this institution is accountable to the home under whose direction and for whose sake it carries on its work. The church school must therefore be true to the Christian ideals of the Christian home. The home has a right to expect, even to demand, definite and valuable returns.

The Old-time Sunday School

In its beginnings the "old-time Sunday school" was elementary in its principles and crude in its operation. Notwithstanding its limitations, it returned valuable products to the home. It may be that the child was encouraged to memorize the story of Jesus. He gained some store of Bible knowledge and learned some Bible stories to treasure in his memory. He received some impressions of the reverent worship of God. He learned somewhat to enjoy sacred songs. He acquired respect for Christian business men as he saw them engaged in the public work of the school. He came to think that it might be manly to be religious. There came to him a desire to become a Christian. He had a growing respect for the house of God. He felt the moving of the desire to pray. From the little Sunday-school library he may have received a book which changed the current of his whole life into the channels of spiritual things. He had some small opportunity for acts of Christian service.

These are some of the things which entered into the

1. *The knowledge of child nature.* The physical fact of parentage does not bring with it, unfortunately, to the parents a knowledge of the child. It is therefore an incalculable contribution to the welfare of the race that the modern church school is now prepared to acquaint fathers and mothers with the physical and spiritual nature of their children. The mass of departmentalized literature relating to these subjects is one of the amazing facts of the present day. Untold blessings have come to the home from the books that have been written upon the nature of the infant, the child, the "teen-age" boy and girl, and the youth. A long catalogue that would need instant and continual revision could hardly contain the list. We shrink from imagining what would happen if this knowledge now so freely and abundantly supplied were suddenly withdrawn. In this contribution alone the modern church school has given to the future of God's kingdom that which is well worth more than it has cost.

2. *Proper material for religious education.* In the accuracy of its methods, in the scientific truth of its principles, the modern church school, under the circumstances in which it is at present compelled to operate, is worthy to stand by the side of the public school. Parents may now know what Bible stories may be told, and when and to whom, from their Scriptures. Mothers, and even fathers, may also know what other stories literature provides to strengthen the processes of spiritual education. The home knows what kind of spiritual songs its children should sing. It knows what kind of pictures they should enjoy. It knows what kind of story books to buy. In this department, as in the department of child study,

there is an embarrassing wealth of material provided for the family by the modern church school.

3. *Proper methods of religious education.* Information, understanding, and life expression are some of the things we acquire by the processes of education. The modern church school by its right methods of instruction helps the child to know religion, to express it, and to be religious. This knowledge is imparted scientifically according to the developing spiritual needs of the pupil. Each pupil receives his portion in due season. Spiritual babes are not fed strong meat. Spiritual adults are not given watered milk. Worship and expression, adapted to groups and to needs and to circumstances, are made part of the process of Christian education.

The present-day home is entitled to receive as much in the field of religious education from the church school as it received from the day school in secular education.

4. *Spiritually behaving persons.* It means a great deal to a home to have a little child learning in the church school and demonstrating in the home what it is "to be

kind." It means much to have the child learn both by knowing and by doing what it means to "help others." It means much to the present-day home to have fear driven out of the little child's life. It means much for a child to be taught how to worship and to praise the heavenly Father and to serve him in a child's way. It means much for a junior boy to learn from his own study of the life of a great apostle why his parents named him "Paul." It means much for a home to have a school that can help its intermediate boy or girl to become acquainted with Christ and to know where to find help in solving the problems of their Christian life. It means much for the present-day home to have a church school that can help its older teen-age boys and girls to find their places in the "world as a field of Christian service."

The modern home is laid under heavy tribute for the support of the modern church school. In return, the school is sending into the home treasures whose price is above rubies.

The Parents' Part

By Benjamin S. Winchester

"ISN'T Helen about ready to join the church?" asked the minister of one of the men in his congregation. Helen had just turned thirteen and the minister was making his annual canvass for boys and girls to enroll in his training class. She had been brought up in a Christian home, she attended church and church school regularly, she was exactly the kind of girl who might be expected to take her place eventually among those who are bearing the responsibilities of membership in the Church of Christ.

Her father thought a moment before answering the minister's question. At length he replied, "I don't recall that she has ever given any indication of a desire to unite with the church or expressed herself about it in any way." The minister then pressed the question further: "Would you be willing to have me speak to her about it?"

"On the whole, I believe I'd rather wait a little and see if she does not come to the matter of her own accord," said Helen's father.

"Very well," the minister replied; "I know you will be keeping the matter in mind and you can let me know whenever I can be of any help."

Months passed, a year went by, and Helen's life flowed on in its usual course with no sign of interest on her part in those great questions which had been raised in the conversation between her father and the minister. Then all at once something happened. After dinner one Sunday when Helen and her father were seated together before the open fire in the library, she said: "What do you think Miss Montgomery asked me today?" (Miss Mont-

BY the side of the church there is another institution which almost equals, if it does not exceed it in possible influence over spiritual life. That institution is the home. There parenthood has the privilege not only of making the first impressions upon an unfolding human soul, but has also the opportunity of most confidential and influential relations along the whole romantic path from childhood into youth and into maturity. . . . The program of the church should provide for new standards of parenthood in which the parents may realize that their home and its influences are a sacred trust and that they may become heavenly artists in fashioning the spirits of their children according to the image of Christ.¹

gomery was the teacher of her church-school class and was very popular with the girls.) "She kept me a moment after the class was dismissed and while we were picking up the books and things to put away she said, 'Helen, aren't you about ready to unite with the church?'" "Well, what did you say?" queried her father. "I didn't say anything; I didn't know what to say," was Helen's naïve reply.

And while they sat there by the fire on that Sunday afternoon her father told her how the church happened to be, how earnest men and women who loved Jesus Christ had come together after his death and resurrection to comfort one another, to pray together, and to carry on the work he had begun. How this company had grown, as one and another had heard the story of his life, how they carried his message to people in distant cities and countries, how they endured hardship and persecution and martyrdom for his sake, and how others had come in turn to take their places. He sketched for her rapidly the course of the church's progress down through the centuries, its struggle against superstition, ignorance, bigotry, corruption and selfishness. He described to her briefly the life of the church in her own community and told her some of the things it had accomplished,—its fight for prohibition, for woman suffrage, for honest government, for better schools; and he reminded her of the work which the church was always quietly doing through its classes in the church school, its meetings for prayer, its services of public worship, its inspiring music, and its happy social gatherings. "All this," he said, "you have been familiar with and have accepted as a matter of course. These benefits you have received freely and with-

¹ G. Franklin Ream, in *Training the Christian Reserves*. The Methodist Book Concern.

out any cost to yourself. But the time will come when you will need to decide whether you would not like to have a real part in helping to plan the work of the church and a definite share of responsibility in its support. Possibly that time has now come. Think it over and if you have any questions to ask come to me again and we'll talk it over."

A week passed and nothing further was said on the subject by either Helen or her father. On the next Sunday afternoon Helen was standing with a book in her hand, gazing out the window, her thoughts evidently preoccupied with some matter of deep concern. Her father paused in passing and asked, "Have you thought any more about the things we were discussing last Sunday?"

"Yes," she replied.

"Have you any questions you want to ask?"

"No, I guess not."

"Have you come to any conclusion?"

"Yes," said Helen, "I think I'd like to join the church."

"When would you like to do so?" asked her father, as he explained to her the method of reception in their church.

"Why, I think I'd like to next time," said Helen. And so they went together to have a talk with the minister in his study. They talked the matter over with him there, they brought home a copy of the Church Manual and studied it together, then Helen received such further instruction as was necessary and in due time was received into the church.

This has always seemed to me a perfectly normal instance of evangelism. Here were three factors, all working together toward a common end. Pastor, teacher and parent each made an important contribution to the final result. It is noteworthy that in this instance the initial impulse came from the teacher, the question as to Helen's personal attitude toward Christ and his Church grew out of the church-school lesson with perfect naturalness. A problem was thus raised in her mind in the solution of which she sought the help first of her father and then of her pastor.

The incident is instructive also because it suggests a distinction which should be made between terms which are often used indiscriminately and interchangeably. Evangelism is not synonymous with church-membership, nor is either of these exactly identical with conversion. Evangelism is the term used to signify those influences exerted by pastors, teachers, parents or "evangelists" for the purpose of securing a religious decision; it is a name for the process whereby the question of one's attitude toward God is raised in such a way as to become in the mind of the subject an immediate and urgent personal problem, requiring analysis and decision. Conversion is the term applied to the change which takes place within the individual as he faces his problem, makes a decision and assumes an attitude. Thus evangelism and conversion are correlative, rather than synonymous terms. They denote the same process from two points of view: evangelism, from the point of view of the mature Christian who is seeking to awaken in another a sense of responsibility toward Christ; conversion, from the point of view of the individual who is coming to this sense of responsibility, and accepting it.

This question may assume a variety of forms. It may be raised in terms of one's responsibility to obey God's

laws, urging one to accept his requirements in a spirit of loving and willing obedience. This is the form which the question is apt to assume in earlier years, say at the age of twelve. Or it may be raised in terms of one's attitude toward Jesus: Shall I accept him as my Ideal, my Friend and Guide, the Master of my life? Probably it was in this form that the question first rose in Helen's mind, as they were studying then the life of Jesus. Or, again, it may be raised in terms of one's relation to a Cause, the Cause of Christ, or the Kingdom of God: Shall I make this interest supreme and dominant in life? In this form it often comes to young people in the later years of adolescence. And sometimes, also, it is the question, What shall I believe? arising in those years of intellectual searching and "doubt" through which young people often pass. But whatever the form of the question, the process is essentially the same. The youth must face the question for himself and decide for himself.

In this process the parent, if he is alert and wise, can render a most important service. He may, in the first place, forestall any well-meant effort to force the process prematurely. But, in the second place, he must be ready to recognize and grasp the opportunity when it really comes. If he has succeeded thus far in keeping the confidence of his child, it is to him that the child will turn most naturally for counsel at this critical moment. Yet even here the parent will need to proceed carefully, and exercise both sympathy and patience, lest the child be urged along too rapidly toward verbal assent before the mind has had a chance to work out its problem to its own conclusion. It is, in fact, one of the most delicate tasks the parent will ever be called upon to perform, requiring exquisite tact and a rare degree of insight and self-control.

As compared with this wonderfully sacred and profoundly personal experience of conversion, church membership is an incidental matter. The two are not the same, though intimately related. Once an attitude has been assumed, a decision reached, it is natural and right that it should express itself in action, and one appropriate form of action is the act of uniting with the church. But if the pastor is too eager to add names to his church roll, as sometimes happens, the child may be received into the church without having faced the real problem of his Christian attitude at all. The wise parent will protect his child from exploitation by over-zealous, "evangelistic" pastors. On the other hand, there are pastors, and perhaps more often parents, who go to the other extreme. They are so preoccupied with preaching, or adult activities, or business cares, that they are out of touch with childhood and its needs. And there are some who, remembering the blundering methods of unskilled enthusiasts at whose hands they suffered violence in their youth, have come to the conclusion that they will put forth no effort for their children but leave them to struggle as best they may alone with these problems of life and religion. It is clearly the business of every parent whose child is approaching these middle years of youth to watch carefully his child's development and to stand ready to render that timely service which every child of Christian parents has a right to expect from those who have had years of experience.

The part of the parent in evangelism is far more than the momentary service he may render at the time a de-

cision is made. Conversion is not all there is to evangelism, however much we may regard it as the culmination of the process. But every conversion is preceded by a series of influences which prepare the mind for reflection and decision, and the more natural and normal the conversion the longer and more systematic these preparatory influences. There are parents, no doubt, who lack the knowledge and skill which are so desirable in order to give their children the most help at the moment of conversion. But surely all parents can, if they will, provide that background of experience which is no less essential to successful evangelism. An atmosphere of trust, kindly helpfulness and fidelity to duty in the home; a reverent attitude toward God, the habit of worship, regularity of church attendance, respect for the church school and encouragement to earnest, regular study of the Bible, gen-

erous and devoted participation in the service activities connected with religion—these, certainly, require no special technical knowledge on the part of the parent, yet these constitute precisely that preparation of mind and heart in which the seed of evangelism will find most favorable lodgment. In such a soil we may expect the Christian life to spring up and grow and bear fruit. Conversion, under these conditions, is but the personal acceptance and adoption for oneself of what has always been familiar and dear and precious. At the moment of conversion, a wise teacher and a skillful pastor may render expert assistance, but no one else than the parent can supply those rich experiences which through all the years of childhood are quietly and continuously turning the heart toward God and bringing its purposes into sympathy with his will.

Next Steps in Religious Education

SOME solicited judgments from responsible denominational leaders in religious education concerning what should be the next step forward in this important field. The divergence of emphasis reflected in the individual judgments expressed suggests the urgent necessity for advance in more than one direction. What do our readers think?—THE EDITORS.

Greater Dependence on the Spirit of God

WE have been moving fast. New methods are the order of the day. But before taking "the next step in religious education" it might be well to pause a moment. Possibly the next step ought to be a step backward. There were conversions to Christ, and the Bible bore fruitage in the lives of multitudes of people long before our wonderful discoveries in the field of psychology and the development of our pretentious pedagogy. And it might be well for us to ask ourselves if we are turning out a better product than they turned out before religious education had become a fine art.

The Book we teach being a unique book, and Christianity a unique religion, we are not so dependent upon the pedagogic theories of the secular school as we are dependent upon the Holy Spirit behind the Book and in the church. No amount of pedantic pedagogy can possibly take the place of the great Teacher who is ever present with his people. What we need is not less psychology but more spirituality, not less preparation but more power, not less good books but more of the best Book. The Bible is the Holy Spirit's sword, and it takes the Holy Spirit himself to wield that sword effectively. Therefore the importance of Spirit-filled teachers.

We are not saying just what our "next step in religious education" should be, but we do plead for more of the Word of God and greater dependence upon the Spirit of God in all our Christian undertakings in the days in which we live. The next step will not be worth taking unless it will mean more conversions to Christ, a greater love for and knowledge of the Bible, a higher type of Christian living, and a larger consecration to Christian service at home and abroad.

Linden J. Carter, Editor, *Sunday School Quarterly*, Advent Christian Church.

Consolidation

As I see it, our next step should be one of *consolidation*. Our situation reminds me of one of those rapid advances into the enemy's territory of which we used to read in the closing days of the Great War. We who were at a distance wondered why the progress was not more uniform. If a greater gain was made yesterday, why not another today and tomorrow? Then we learned that the new positions needed consolidation. Divisions must reestablish touch with each other. The different arms of the service must all be brought up to the same point. The time taken seemed to us like delay. In reality it was well spent on consolidation. It was necessary for the next advance.

The theory of religious education has made tremendous advance in the last ten years. Think of the progress: grading, child-study, curriculum, teacher-training, specialization, service-training, project-method, central organization, and more besides. Think of the numerous programs which claim every age of childhood, every energy of the workers. Stop and note the technicalities of language we have developed and the specialties of administration. Consider the reach of our present aims, the problems of adjustment which our many programs involve. It is all so clear and so inspiring on paper. And in actual experience it is all so ragged, so half-accomplished, so discouraging, and perhaps superficial.

There are many things incomplete, our teacher-training for instance. Many yet uncoordinated, like missionary or social service education. There are some things almost unconsciously in flux, such as our curriculum material. There are experiments of great moment begun but hardly developed, for instance, week-day religious instruction, daily vacation Bible schools, collegiate teacher-training. There are angles of our work as yet little appreciated, such as the mysteries of emotional life, the secrets of de-

votional development. There are calls for great movements such as community endeavors and Christian unity, or a national program of religious education.

All these things are tremendously stimulating, even tantalizing. We see them accomplished as in a mirage, only to find that they are a long way off in actual practice. And they are all so *new*. We have not lived with them long enough fully to comprehend them.

Let us take a little time now to chew the morsel (or shall we say chunk), which we have bitten off in recent years. We need time for the rank and file to close up with the leaders and pioneers. Yes, we even need a few hospital stations set up for the wounded. Let us acquire more facility in "putting over" what we have theoretically undertaken. We must, if possible, avoid superficiality. For never did Christian principle need stronger backing than today. So my word is, *Consolidate*.

Lester Bradner, Secretary, General Board of Religious Education, Protestant Episcopal Church.

Christian Leadership

It is not easy to distinguish any one development in religious education as "the next step." I venture merely to point again to a need that has frequently been emphasized in recent years, that of the contribution which Christian institutions of learning should make at this time to the preparation of a leadership in religious education. Nothing, as I see it, is quite so much needed in our present situation as that creative thinking in educational philosophy and concerning educational processes shall receive that contribution which men with the Christian view of life and a positive religious experience alone are in position to make. Surely we need to recognize more fully and more frankly the place of religion in any adequate system of education and the value of education in any effective promotion of our Christian religion. The hope in both directions is in large measure with the Christian colleges and universities.

I venture the assertion that the colleges and universities of the churches during the next twenty years can make no larger contribution to the ends for which the church exists and to Christian civilization than at this point. In training the Christian leadership of the future to understand the significance of educational processes and to undertake, on the one hand, to Christianize the ideals of education, and, on the other, to educationalize the processes of the church, the Christian colleges may make a distinct and most valuable contribution to our civilization and to the ends for which they presumably were established.

Not only will they be able to contribute a leadership for the work of the churches in the field of religious education, but hardly less important will be their influence, though indirect, upon education under state and non-church auspices. In other words, Christian institutions must be original and creative in the field of education and not content merely to parallel in their chairs or departments of education what the state institutions are doing.

Closely related to this step is another, which I somewhat hesitatingly venture to suggest. Is there not need in America for a graduate school in religious education more completely furnished than any now in existence—a school where there would be brought together a group of

the strongest religious-education men in America, so selected as to constitute a well-rounded faculty prepared to give the various phases of graduate and specialized work that will be needed in the training of the men who will be required to head religious education in the colleges and universities? I raise this question in view of the possibility that Christian colleges and universities will actually undertake in the near future to establish chairs or departments of religious education, and without any disposition whatever to reflect upon the excellent graduate work in religious education that is already being done by several institutions.

John W. Shackford, Superintendent of Teacher Training, Methodist Episcopal Church, South.

Humanize and Christianize

It is one thing to say what the next step in religious education *ought* to be and quite another thing to say what it *will* be. It would be most consequential if we could get the greatest religious education agency in the world, namely, the home, to see its opportunity and seriously to undertake its task. However, the signs of the times are not overly encouraging in this particular. We seem to be committed to doing things by committees, organizations, and societies.

There will doubtless be a great increase in the sense of corporate responsibility on the part of the church. There is sufficient earnestness abroad upon this subject to undertake some very real contributions toward the solution of our Christianization problem, such as the movement for week-day religious education. We have yet to realize, however, that even schools can be little better than the general ideals and social attitudes of the people, and that any real religious education program must meet the problem of making right every factor in the environment which in any way affects the life of the growing boy and girl.

But the particular step upon which I would like to put emphasis, and which is sorely needed, is that our whole process of religious education must be humanized and Christianized. By humanize I mean to say that machinery, methods, equipment and curricula are not and can never be supreme factors in religious education. The human equation, the personal factors, are supremely important. Our primary problem is that of putting the right kind of personalities in touch with our growing youth in the home, in the church, in the school, in play, in business, and in politics. Give us parents, teachers and leaders who understand that the one business in life is the making of men and women, and whose supreme passion is to incarnate the kind of life they wish to have others possess. Give us men and women who will consider it their choicest privilege to live with growing boys and girls, to give themselves to them and for them.

But the problem is human in another sense. It calls for genuine interest in youth, an interest strong enough to create the finest bonds of sympathy, the most complete understanding. It demands that we be just folks along with those whose lives are unfolding.

By Christianize I mean that our lives and our teaching shall be actually Christian when tested by the essential spirit and teaching of Jesus Christ. There is no use in blinking the fact that all of us have been teaching (and even drawing it from our Bibles through wrong points of view or inadequate perspective) that certain things are

sanctioned by God or are his will, but which in reality cannot be harmonized with the Master's way. So much has this been true that we have developed great numbers of Christians who waste much valuable time and energy upon what is wholly non-essential, and we have even inculcated many things which hinder rather than help the actual kingdom of God. It is time that we paid vastly more attention to the content of our teaching and actually make our teaching so Christ-centered and Christ-determined that we will make our religious education completely Christian, and thus produce Christians who have the mind of Christ and are walking in his way of life.

Frank M. Sheldon, General Secretary, Congregational Education Society.

A Teaching Church

The individual church is the unit where success or failure in religious education will be registered. The next thing which should claim the attention of the leaders in the movement for education in religion is to help the individual church to become a teaching church to a degree never yet approximated. Only a minority of our churches today really believe that *teaching* is the best method of getting religious truth into the life and character of the people. The church buildings prove that the church is not expected to major in teaching. The brief time allotted to the church school brands it as an incident. The usurpation of the brief teaching time by non-teaching exercises accentuates the neglect of education in religion. An examination of the spending budget of the average church will show that an insignificant fraction is devoted to the school feature of the church. The churches in almost any community can be easily enlisted in raising thousands of dollars for a six weeks' spectacular campaign in adult evangelism, but would balk at the proposal to spend a few hundred dollars on a community school for training a teaching force, or for a week-day school of religion. We have a real task before us in helping local churches to believe profoundly that the only sure way of getting the truth of Christianity into the warp and woof of life is by teaching processes.

Our churches have majored so long in inspirational efforts and have magnified the unusual to such a degree that they find it difficult to adopt the steady method of growing a generation of Christians from infancy by religious education. A prominent church leader recently expressed it as his conviction that much of the despair manifest in the hope that Christ would come soon and cut this dispensation short in righteousness, is due to a loss of confidence in the adult type of evangelism, and not knowing any other way, the divine epiphany seems to be the only way out of a lost cause. He went on to say that religious education is the hope of world evangelization.

The director of religious education in the local church is the man of the hour. He must supervise the entire educational program of the church. In most churches he will not find much of a program under way. He will have a clear field. His first enterprise will be developing for the church a teaching force, a faculty, if you please. The men and women composing this force will develop a group fellowship by repeated conferences, systematic training courses, and cooperation in their common task. The entire congregation will know that the church has an organized force representing all its teaching agencies, headed by the

director of religious education. With this body of associates our director will be able to unify the teaching of the church by developing a curriculum of religious material for the church. Happily the great body of religious truth is being put into teaching form very rapidly. It is now possible for any church to adopt a series of study courses covering the great essentials of religious education, and find textbooks and lesson helps ready at hand.

No longer need the church be limited to the Sunday sessions for teaching religion. Evenings during the week may be used for purposes of instruction and training; daily vacation schools with rich and varied courses may well be a part of the regular program of the church; week-day schools in cooperation with the public schools are becoming widespread. All these should be part of the church-school system of religious education. To see that there is unity and correlation as well as expansion in the church's business of teaching religion is a part of the administrative duties of the director of religious education.

*William S. Bovard, Corresponding Secretary,
Board of Sunday Schools, Methodist Episcopal
Church.*

Begin Where We Are

My own conviction is that the next step in religious education is week-day religious instruction. It would make for stability and progress if we would not further touch the church-school systems of lessons for the next five years, and give ourselves entirely to the preparation of a curriculum for week-day instruction. The Sunday program does not now demand our immediate attention. The systems in the field are adequate to meet present needs. But there is practically no system, the joint product of the evangelical denominations, provided for a school between Sundays. Many of the denominations are trying to provide something. But concerted action here is quite as desirable as in the church-school courses.

The demand for week-day instruction is nationwide. It is coming from organizations that make no claim of being religious. To delay entering this field of unmatched opportunity at the present time is to fail to render a service that is clearly within our power. Perhaps teachers do not seem to be available. Perhaps school boards are not willing to surrender an hour a week to the Christian forces. Perhaps the best textbooks have not yet been written. But it may be that we shall have to make a beginning at the actual task before we shall get what we think is necessary to the highest success of the enterprise. Where week-day schools for religious education have been started, many different kinds of community agencies have given their encouragement. It should be apparent to any student that the curriculum of education promoted by the Christian Church is not adequate to meet present-day conditions, and that a long step forward is demanded.

*Charles P. Wiles, Editor, Lutheran Publication
Society.*

Week-Day Religious Instruction

The next step in religious education has already been started. From the beginning of the modern Sunday-school movement, the Protestant church with but slight exception has been content to confine its efforts in religious education to the limits of a single day in the week. Great buildings have been erected which have been in-

creasingly valuable for the teaching service of the church, but for the most part they have been closed and their admirable equipment unused six days in the week. Efficient teachers for Sunday have not always been available, it is true, but few efforts have been made to make it worth while for men and women to prepare themselves for a teaching ministry.

All this has meant that the church has limited itself to an extremely narrow segment of its mighty opportunity among children and youth. This limitation may be expressed within a telegraphic ten-word compass in the injunction "Come to these teachers in this place at this time."

The barriers of time and place and teaching personnel are now being torn down. Even the centripetal exhortation is being supplanted by the centrifugal command of the great commission. The church today is reaching out into all the days of the week and into every available place to carry forward its divine task of "teaching them to observe all things."

Week-day religious instruction is the next step forward, and one of the beauties of the new task is that to be taken effectively it must be taken by the churches together.

Robert M. Hopkins, Secretary Religious Education Department, United Christian Missionary Society (Disciples of Christ).

The Training of Parents

The next step in religious education, in my judgment, is the enlisting of the most effective agencies and the providing of suitable materials for through-the-week instruction and training in religion.

As to the agencies, the first place must be given to the home. During the most impressionable period of a child's life, there is no human influence which can be compared with that of the father and mother. Uncounted multitudes would gratefully testify that they would not exchange the memory of lessons about holy things learned at their mothers' knees for that of the best trained and most skillful church-school teachers. It follows that the training of parents for their God-given task is sure to result in a harvest of untold blessing.

Within the home, as an agency in the religious nurture of the young, stands the public school. The difficulty of securing a place for religious education in the public schools of countries like the United States and Canada, where the separation of church and state is an established principle, is recognized. But surely it is not too much for the church to expect from the state a sympathetic interest in the religious training of future citizens and cooperation, within reasonable limits, in the provision of such training during the week days. Regarding the materials of week-day religious instruction, it may be sufficient here to say that these should keep in view not merely the imparting of religious knowledge, but the stimulation and development of religious activities. In no sphere than that of religion is it truer that doing is the best method of learning.

J. M. Duncan, Editor, Presbyterian Publications, Canada.

Cooperation

The next step in religious education, as I see it, will be making popular and practical the idea of week-day religious instruction. It must be brought down from the

clouds of the impossible to the mother earth of the practical and out of the mists of confusion to the clarity of the workable. Simplicity and practicability must be the watchwords, and a common course of study adopted. Week-day religious instruction must be correlated with the Sunday instruction, so that the one will complement and continue the other and both will form a constructive, consistent whole.

The denominations, as such, must take a more aggressive step in answering the great need of religious education, must place greater emphasis upon their denominational beliefs, and at the same time manifest greater charity toward others. Competition must give place to cooperation. Protestantism must work together. At the same time, insipid generalities must give way to virile individuality, for only so can there be an appealing red-blooded teaching maintained.

E. W. Praetorius, General Secretary, Evangelical Association.

Let Us "Go Forward"

Without doubt we are in the beginning of a great revival in religious education. There are hopeful and healthful signs that the child is rapidly coming into his own rightful heritage and that the Church of Christ is preparing herself for the task that is at her door. We can no longer follow old lines, but must gladly move forward in the steps that are just ahead, some of which are as follows:

First. It is a recognized fact that the church school with its short period on the Lord's Day for religious education must be supplemented by other sessions and programs wisely planned and promoted.

Second. There is a growing conviction that there must be a revival of family religion in the form of simple instruction and worship, for the first school a child attends is the home. The Christian home owes Christian instruction and training to its children. A united program in religious education for all the homes of America and the world is necessary for the best citizenship of the future.

Third. Public worship must be so modified in its program and presentation that it will meet the spiritual needs of the child and youth as well as the adult. All life periods must be recognized in the public assembly and all ages must share actively in the program of education.

Fourth. Week-day religious instruction and vacation Bible schools must receive serious consideration for all the children of every community. The momentum is growing and information and preparation must be secured for their establishment without hesitation on the part of religious and educational leaders everywhere. The religious nature of the child is rapidly receiving universal recognition and that recognition cannot help resulting in a universal demand to meet the needs of that nature. Nurture and nature must be linked together.

Fifth. Another important step is the correlation and coordination of the many religious-education agencies, such as denominational, interdenominational and extra-church agencies on a scientific basis. This will avoid waste of workers, time, and money, and will result in a constructive religious education for the individual that will prove universally satisfactory. What to use, what to eliminate, are questions that must be considered. There is too much overlapping due to over organization. The church and allied agencies must get back to a more simple

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A Search for the Successful¹

By Margaret Slattery

MANY of the real psychologists of America are business men. I met such a man one morning in the office of a friend, and during our conversation he told me that last year he spent most of his time in the presence of business failures, temporary defeats, strikes and general depression. "At first it stirred all the fighting blood in me," he said. "I determined that the firms I represented should get orders, that those who had orders and could not fill them should get material or men, as the case might be. I didn't look at my watch to tell me when to stop work. I worked as long as I could get hold of customers and workmen and after a while my efforts began to show. That's how I got my promotion. Things were so dead wrong they roused me to fight to make them right. Then all of a sudden I had a reaction. I lost my fighting nerve. All the failures around me, the closing factories, the jobless men, got on my nerves. So I just decided to take a vacation and go on a search for the *successful*. I found it. I found Arthur Nash's factory² in Cincinnati. Talk about success—just the visit to that shop alone paid me, although when once I began the search I found scores of men and organizations climbing the ladder of success. It gave me such a boost that I haven't lost the momentum yet. Of course it wouldn't do to spend all your time with the men that have made good. Some people get drugged by success. They think the whole world is all right and *everything* is fine. They go into a sort of dreamland of self-congratulation and satisfaction from which they are sure to be thrown out with an awful shock some day. But I tell you it pays now and then to go on a search for the successful."

Failures and Successes

I decided that I would follow his example, for I had been looking on some rather depressing failures in church leadership that had apparently no consciousness of the need or the presence of youth, or whose dominant desire seemed to be to teach to youth an old vocabulary, to lead it to stand up and say phrases handed down from the past with no changes, no great soul-searching additions fitted to the new day—and when the great mass of youth did not come to hear, calmly condemning it. Some failures I had seen in church schools without vision, in teachers that seemed to have no keen sense of responsibility and no real preparation for their opportunity. I knew that these very evidences of failure had been driving me to greater effort in the campaign for appropriate lessons, trained teachers, intelligent superintendents, educated, informed and qualified leadership—but I was conscious of a temptation to say to my soul, "This task of Christian education is too great a test for the present church." So I followed my friend's example and took the time to go on a search for the successful. I found it.

One of the first schools I found began its session at nine o'clock and closed at ten forty-five. It took months of skillful education of church officers, parents and teachers as well as pupils. But it had been done. I

saw the successful results before my eyes. I visited the Senior Department made up of boys and girls from sixteen to eighteen years of age. The opening service took fifteen minutes. It was reverent, devotional, the music inspiring. The teachers then had ten minutes with their classes. The school has a regular program for social service and missions, and during the ten minutes the teacher presented the various phases of the social-service work of their church or the mission work to which that department is to make its gifts. The gifts were collected at this time. The girls remained in their classes with their teachers while the boys with their class teachers passed to another classroom. The girls were taught by a special teacher, a regular course of Bible study. That Sunday it was the third lesson on the Gospel of Mark. The boys were being taught "The Making of the Bible" by a young man whose lesson was interesting, alive, at times most thrilling. That morning they were studying Luther's part in the making of the Book. At the end of thirty minutes the groups changed teachers, the girls taking up the study of "The Making of the Bible" and the boys the book of Mark. Both classes had notebooks and pencils and used them as their teachers used the blackboard. They asked questions too, exactly as they would the next morning in high school. Returning to the assembly room, the department spent the last ten minutes that day in singing a hymn whose history was briefly told by one of the class teachers. I found that much of the work of the individual teachers of the classes was done during the week. Relieved of the preparation of the special lesson for each week, the teacher could spend time with the class socially and in calling. I found these class teachers enthusiastic over what they were themselves learning about the book of Mark and the making of the Bible.

The regularity of attendance, the generous contributions, the welfare work, the social life shown by the record of the six months past, made me certain that I was looking at success.

Analyzing Success

My next search for the successful took me to a class of girls, fourteen and fifteen years of age and eighteen in number. When they left their small classroom that morning I heard one girl say, "It was such a lovely lesson, Miss H—," and another, "I enjoyed this lesson even more than last Sunday." A third girl put her arm around the teacher as she said, "Oh, Miss H—, doesn't it make you want to go to Palestine and see all the places?" Fifteen of these girls were members of the church and the entire class attended the morning service that day. There was every evidence that the class was, in the highest sense of the word, the success I had been led to believe. Analyzing that success, I found an organized class whose officers had been delegates to two week-end girls' conferences; I found a teacher with attractive personality and deep spiritual life; I found a lesson carefully prepared and skillfully presented. The Sea of Galilee was very real. I could hardly believe that the teacher had never seen it. We followed her along the road from Nazareth to Caper-

¹ Copyright, 1921, by Margaret Slattery.

² See leaflet, *The Golden Rule in Business*, by Arthur Nash, published by the Murray Press, Boston.

naum and down six hundred and eighty feet below the level of the Mediterranean where, shaped like a harp, lying still and as blue as the heavens, or rough, white-capped and wildly tossing, was the lake. She took her girls in imagination back from the lake of today, with its bare hills and dull plateaus, its few little boats, the remains of its once great cities, to the days of Jesus when the hills were covered with walnuts, palms, sycamores and rich gardens, when crowded prosperous cities lay upon its shores and fleets of sailing craft brought food to its people. She helped us stand as Jesus stood when a boy, watching the caravans pass, the rich Roman officers attended by soldiers and slaves, the Greek merchantmen, the pilgrims going to Jerusalem. Every picture lived. Little did those attentive, interested girls know of the reading and study behind each vivid picture. We followed her down close to the sea. It was still. We saw Jesus get into the boat with his disciples. The wind carried them swiftly away from the shore, away from the multitude that had so wearied him that he fell asleep at once. Suddenly a blast of cold air from the mountains swept down through the narrow valley. White caps covered the lake, great waves rose and fell. The girls read the rest of the story from Matthew, Mark and Luke. We saw the lake calmed, its fury abated, saw the astonished disciples, felt the power of the One who had spoken to rushing wind and tossing wave the words of command. One of the girls in the class read most impressively a beautiful poem called *Stilling the Waves* and another girl read a paragraph from a devotional book on *Our Storm Tossed Seas*. Then the girls were asked to mention some of the storms that today sweep over nations and men, threatening to swamp them. Behind their answers could be seen more than one personal experience in such words as "sorrow," "disappointment," "temptation." Many answered "war." "Over all these storms that threaten to overwhelm us and the people of the world," the teacher said, "Jesus is still Master if we call him." I remember almost verbatim her simple appeal to them to ask for this help and the prayer with which she closed the lesson that they had "enjoyed," that they called "good," that the young enthusiast had declared "even better than last Sunday."

Assurance and Confidence

I loved the assurance with which that teacher taught, the assurance that comes from knowledge well arranged and ready to do its work. I loved her quiet confidence in the thing she had to teach. I went out from that class with thanksgiving in my soul that these eighteen young American daughters of very modern and prosperous homes, with doors open to many temptations to careless and selfish living, were listening every week to that call to the best and were evidently striving to answer it.

My next adventure in the search for success took me some weeks later into the Junior Department of a popular church in a small town that held one session of its church school on Thursday afternoon. There were five classes in the department. I chose to go into the oldest one where the teacher was to give a missionary lesson. She had a Mohammedan village built in the sand on the large low table. She asked her pupils to name for her some things that could be found in their own town and in all the towns around them that were not to be found in the one on the sand table. They named quickly

and accurately a number of things. She took "no schools like ours" and "no church." Taking the place of the church, she showed them the mosque and told them of the prophet Mohammed and the customs of his worshippers. She showed them the school so different from theirs that they had not recognized it. She took them on an imaginary visit to a Mohammedan school. One child said there was no hospital in the Mohammedan village. The teacher told them of some of the differences between the sick, the blind and the orphan in Christian and non-Christian lands. She asked them to imagine a Christian school in that village and placed a very cleverly cut paper school on the outer edge of the village. "Who furnished the money to build it?" she asked. "Who would come to it? Where would the teachers come from? What would be taught?" These and similar questions brought most interesting and intelligent answers. Then she placed a church near the school and built a wall about that section, making a compound. "What would the preacher tell the people? What would the teachers tell those who came to the church school?" Suddenly she divided her group. "You are Mohammedans," she said. "You are dressed like the figures there by the mosque and the school. Frank, Beth and Alice are teachers. You Mohammedans have never heard of Christ. They will tell you." With a little encouragement, the three became teachers. I copy from my notebook some of the conversation which took place before they attempted to tell anything to the "Mohammedan children," who sat in silence, as the teacher said they would.

"We couldn't really tell Mohammedan children anything because they would not understand us."

"No, we would have to learn their language."

"What language?"

"That depends upon the country where our little village is. It might be in Turkey, in India, in Africa."

"It would be hard, wouldn't it?"

"Yes, but the teachers want so much to tell the story of Christ that they learn the language."

"I couldn't," said one of the supposed Mohammedans suddenly. "I can't learn even the easy French my mother tries to teach me."

So the teacher stopped to tell them of the young men and women who learn to speak even the difficult Chinese and all the strange dialects of South Sea Islands in order that they may tell the story of Jesus Christ to people who have never heard it.

The young imaginary teachers then told the story to their Mohammedan companions across the table. It was done with the greatest simplicity. They began with the manger, they ended with Calvary and the ascension.

The teacher said something ought to be done to help the sick and the blind, so she placed the hospital within the compound. "How would they furnish it?" "Where would they get nurses and doctors?" brought interesting answers.

They discussed what the Mohammedans thought of these strange people from Christian countries and what they thought of the religion we taught. The teacher asked whether our religion was really better than theirs and why. Their answers were all concrete and very impressive in their brief simplicity. The lesson closed with the story of a Mohammedan girl who became a doctor. It was a compelling story. Those children left the round

table with new knowledge, with deep interest, with a determination to help build schools and hospitals and churches. As she said good-night, the young woman, who was one of the best teachers in the public schools, told them that she hoped some day some of them would go across the sea to the other side of the world to be nurses and teachers and doctors. She made such an adventure seem *very enticing*. With that thought she sent them home. I looked at their bright, responsive faces and felt that I had seen success.

My last search for the successful took me to a teachers' meeting in a city of about thirty thousand. At the moment, the church was without a pastor. It was a snowy night, but twenty-one teachers were present. They laughed and chatted together while waiting for the superintendent. He came ten minutes late. I did not catch the full significance of the laughing comments and applause that greeted him, until he began to speak. The subject for discussion was "A Campaign Against Tardiness." The superintendent's explanation that his machine stalled in the snow and therefore he was late, opened the discussion as to acceptable reasons and excuses for tardiness. The plan for the campaign of the next month against this most regrettable habit of which both teachers and pupils seemed to be guilty, promised success. I learned later that six weeks' hard work brought it. The business secretary's report was a delight to me. I have heard so many fine reports of other organizations and so few that are business-like from the secretaries of church schools. Announcements of meetings and lectures likely to be of interest to teachers were given and a few brief, telling examples of the work of the missionary society to which the school would contribute the next month, followed. Then came a discussion of three chapters in *The Bible as a Community Book*, by Arthur E. Holt, which had been read during the month. It lasted about twenty minutes. Other chapters were assigned for study. One of the teachers in the Intermediate Department gave a short talk on "When We Pray." It was a strong appeal for a personal devotional life which would keep the teacher close to the spiritual sources of power without which her work would be futile. Then the teachers prayed—for their church, especially for guidance in choosing a pastor, for their pupils, for themselves. The prayers were informal, brief, with a sincerity that made them a genuine help to the searcher for the successful who sat in their midst. The young man who had charge of the music in the school led teachers and officers in the practice of two new songs

that were to be used at Easter time. Then pop-corn balls and molasses candy made by Camp Fire girls the night before, were served. During the conversation that followed I learned that eight of the company had attended summer conferences or schools and that various teachers' magazines were taken. I learned that on the previous Easter, seventy-three had joined the church, fifty-seven of them from the church school, and that two classes in the Junior Department and two in the Intermediate are attending special classes of instruction with the hope that they will unite with the church this coming Easter.

The search for the successful has been so rewarding to me that I recommend it to those who are hard at work

on the problems of religious education. It may not be possible for the average teacher to spend much time in the search, but she owes it to her work and her class to take some time. Missionary literature and welfare literature now available to all teachers is very rich in records of success that has cost much and fully paid for all that it has cost. It will furnish real inspiration.

The special *successes* that I have reported may or may not work in other places under other conditions, should they be tried. They are not given to be copied, but by way of encouragement and challenge. There is so much that the church school and the teacher of religion are not doing that we are tempted completely to forget the positive side of the shield. A great army of youth does turn its back every year upon the call to invest life for *self alone*. The call of Christ is being heard and answered. The army has companies in every land. A letter from Japan tells me of a young Imperial University student who has dared to be a Chris-

tian at a cost that most of us would hesitate to pay.

Every hamlet and village, every great teeming city has in it men and women who as boys and girls laid the foundations for true success under the guidance of some teacher or preacher. And boys and girls now, this next Sunday, in this hectic, puzzling day when work must be done in modern ways and with infinite care, are laying their foundations for a success that will be, I believe, greater, more far-reaching, more in accordance with the definite demands of our Lord than was their fathers'.

A search for the successful sends one to his knees to pray, then stands him firmly upon his feet ready to act with courage and to work with the confident assurance that the moral and spiritual life of the children of the world that *must* be saved, *can* be saved.

WHAT IS SUCCESS?

Edgar A. Guest

Success is being friendly when another needs a friend;
It's in the cheery words you speak, and in the coins you lend;
Success is not alone in skill and deeds of daring great;
It's in the roses that you plant beside your garden gate.

Success is in the way you walk the paths of life each day;
It's in the little things you do and in the things you say;
Success is in the glad hello you give your fellowman;
It's in the laughter of your home and all the joys you plan.

Success is not in getting rich or rising high to fame;
It's not alone in winning goals which all men hope to claim;
It's in the man you are each day, through happiness or care;
It's in the cheery words you speak and in the smile you wear.

Success is being big of heart and clean and broad of mind;
It's being faithful to your friends, and to the stranger, kind;
It's in the children whom you love, and all they learn from you—
Success depends on character and everything you do.

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Educational Evangelism

By Frederick Tracy

CAN there be any such thing as educational evangelism? Can the noun "evangelism" be connected with the adjective "educational"? Many sincere people answer this question in the negative, either explicitly or implicitly. To them education is one thing, and evangelism another; and never the twain do meet. They are the opposites of each other in their field of operations, in their methods of procedure and in their ultimate goal.

Education is looked upon as an affair of the natural order, evangelism as an affair of the supernatural order. The one is supposed to concern itself with the intellect, the other with the "heart" or "soul." Education is a slow and tedious process that must work itself out through instruction and information, in harmony with the laws of mind growth which psychology makes known to us, and against all the native inertia of the human mind; evangelism leaps to its goal at a bound, overcoming all natural obstacles by the overpowering rush of supernatural forces.

Education, according to this view, is occupied with the things of time and space, and with the interests of the "natural man"; with the gaining of knowledge, through literature and science and philosophy; whose subject matter, however interesting and valuable it may be, has all its interest and value in terms of the present temporal order, which is doomed to pass away; whereas evangelism is occupied with those eternal realities which shall abide when prophecies have failed and tongues have ceased and knowledge has vanished away.

Relation Between Education and Evangelism

Indeed the difference between these two is often represented as an emphatic and uncompromising opposition. Education has often been believed to produce mental attitudes and conditions unfavorable to the operations of the supreme Spirit; and to this extent it becomes the enemy of evangelism. If mental culture be carried beyond certain limits, it is supposed to becloud some of the greatest issues of life, to deflect the spiritual compass, and introduce a sort of paralysis among the springs of decision, so that "the native hue of resolution" becomes "sicklied o'er with the pale cast of thought." Thus the soul's salvation is imperiled by agnostic indecision or by skeptical negations.

To those who subscribe to this view of the relation between education and evangelism, the modern church school must present itself as a rather puzzling paradox. Surely, on the one hand, it is an educational institution, as its very name implies; and yet if its great central purpose is not evangelistic, in the true sense of that term, it is not easy to justify its existence as a vital organ of the Christian Church. The church school exists for the "salvation" of its pupils, surely; and yet if education and salvation be divergent and inconsistent aims, reached by divergent and incompatible methods, how can the church school seek the salvation of its pupils, and yet be educational in its methods? It is hardly possible to ride two horses at the same time, if they are going in opposite directions.

That this is not a merely fanciful situation I have had many opportunities of observing. I have heard more than

one devoted church-school worker declare that he could not see the value of so much teaching in the church school;

that the business of the school was evangelistic, and its great purpose was to lead the pupils to Christ; and that, instead of teaching facts, historical, biographical, and the like, the teacher should use his opportunity in pleading with his pupils to accept Jesus and be reconciled to God. The difficulty on this view of the case is that the Bible (the great textbook of the church school) is made up very largely of this very historical and biographical matter; while the amount of matter that is directly hortatory is relatively small. What is to be done with all this matter of fact, obviously intended for the intellect?

The Central Business of the Church School

On the other hand, I have heard capable teachers say that the function of the church school is not evangelistic in the sense indicated above; that its business is to teach truth rather than to win souls; a statement very easily taken to imply a denial of what most of us regard as the great central business of the church school.

Between these two opposite attitudes there are all sorts of compromises, conscious, subconscious, and unconscious; while probably the great mass of teachers, holding that their main business is to win their pupils to Christ, take it for granted that somehow, in the good providence of God, this will be accomplished through the faithful teaching of the prescribed lesson material from week to week; with the unwritten proviso, among the more devout, that the historical and other subject matter should be used largely to pave the way for the direct appeal, so that the ideas presented to the intellect shall be the prelude and preparation for the spiritual challenge to the conscience and the will. Thus it would appear that very many, if not the majority of us teachers, are actually doing the right thing without knowing exactly why. Can we get any clearer light on the matter?

My thesis is that evangelism is, and always ought to be, educational; that true education and true evangelism have reference to the same subject matter, hold before them the same ultimate purpose, and proceed by methods which, to a very large extent, are identical. The opposite view is based upon two misconceptions; one as to the nature of the human mind or soul; and the other as to the real meaning of that great spiritual transaction called "salvation," "conversion," "the new birth," etc.

The first of these two misconceptions consists sometimes in making a sharp distinction and separation between the "soul" that is to be saved and the "mind" that is to be educated. The soul that is to be saved is some sacred thing; some hidden thing within a man, that may be reached by the methods and processes of evangelism, but which cannot be reached by the methods and processes of education.

But I am at a loss to understand what is meant by the "soul," unless it be the subject which feels and thinks and wills; the focus point and radiating center of all the operations that we call mental. And I am at a loss to know what other existence the soul can have, or what other

energies it can put forth, except the energies of feeling and thought and will. And I am at a loss to understand what can be meant by "the salvation of the soul" unless it means the cleansing of the thoughts, the chastening of the emotions, and the realignment of the will, or the behavior, in harmony with the highest principles of conduct. "To become a Christian" means, in my judgment, to come to that attitude of mind in which you desire to think and feel and act, in every situation, in the same manner and according to the same principles as would determine the thinking and feeling and conduct of Jesus were he placed in precisely the same situation.

If this be so, then there is no possible avenue of approach to the "soul," except through the gateways of feeling and thought and will. Whether the divine Spirit can reach the soul by any other way, or not, I am sure that you and I cannot do so. And therefore our entire effort, so far as teaching goes, must be directed towards influencing the thinking, feeling, and volition of our pupils.

A Distinction

But we must go further than this. The objector may say: "I grant all that you have said thus far; but I regard education and evangelism as entirely different things, because education appeals to the intellect, or the reason, while evangelism appeals directly to the feelings and the will. The evangelist seeks to stir men to feelings of sorrow over sin, or of love to God and Christ, and to decision to abandon the life of sin and to follow the way of holiness. The Christian life is not an intellectual affair; it is a matter of the emotions and the will."

Now this is a very important distinction, but what, exactly, does it mean? Does it mean that you can sidetrack the intellect and make your appeal direct to the emotions and the will, ignoring ideas and judgments? If it does, then it is an utter absurdity. For there is absolutely no avenue of approach to the feelings or the will except by way of ideas. This is true, not only of words, spoken or written, but of every other means by which feeling is aroused or will set in motion. A work of art, such as Rubens' "Descent from the Cross," which utters no word, but simply hangs on the wall in the Cathedral at Antwerp, yet arouses the deepest emotions; but how? Not directly, but through the ideas and images which it calls up in the mind.

And how do acts of will get started? Certainly not by direct appeal to the will as such. These words have no meaning. The appeal to the will is through ideation. The object willed is first of all "thought." And how can will-energy be directed, unless it be directed by thought or ideas? And how can it be directed towards anything whatever, unless that something towards which it is to be directed be held before the mind as idea, or thought? Indeed a very close, critical examination of this matter will show that will is nothing else but intelligence controlling and directing one's actions.

"But," you will object, "do we not commonly speak of emotional preachers, and of intellectual preachers, and do we not mean, by this distinction, that some men appeal to the feelings, and some to the reason? How can this distinction hold if, as you say, the feelings can be reached only through ideas?"

The answer is easy. Every preacher must deal in ideas, but some get along with as light an equipment of ideas as

possible; and these are selected, not because of their truth-value, but because of their special fitness to impinge on the sources of feeling. The man who resorts to pathetic anecdotes, platform antics, and flatulent rhetoric, is making use of ideas, but the ideas are chosen, not for their ultimate value, but in reference to the end he has in view. His purpose is to stir emotion; and such ideas as he uses are merely the means for securing this end.

The Point of Contact

"But," you will again object, "is not the highest form of oratory that which leads to action? That which brings people to decision, and therefore, that which appeals to the will directly? Did not the greatness of Demosthenes consist precisely in this, that whereas, after listening to other great orators, the people went away saying, 'What a splendid speech!' They went away, after listening to Demosthenes, saying one to another, 'Let us go and fight Philip of Macedon.' Is not this the true test of oratory, and is not the trouble with the so-called intellectual preacher that he never gets anything done? You say the will must be moved through ideas; but here is a man with an abundance of ideas who never seems to find any point of contact whatever with the wills of his hearers."

Again the answer is easy. In fact there are two answers. In the first place, the "intellectual" preacher may really stir the wills of his hearers, but in such a way that the outward and visible signs are not immediately manifest. The man in the audience may not shout or cry there and then; but he may go quietly home and begin at once to cleanse the thoughts of his heart; or he may go to his place of business and discard his false balances, or raise the wages of his employees. And the more genuine the impression made on him by the preacher, the less likely is he to let his left hand know what his right hand is doing.

Secondly. In those cases where no results follow from the work of the "intellectual" preacher, the trouble probably is, not that he presents ideas, but that he presents them out of their natural setting and relationships. All great ideas, all ideas really worth presenting, have a natural and logical setting or context. They have their antecedents in certain great fundamental principles, and they have their natural sequents in certain great issues that are involved and certain great duties that have to be done. Truth has always its motor or pragmatic side. Every theorem has its corresponding problem. And the trouble with many listeners is that they separate the idea in its theoretic aspect from the same idea in its practical aspect and dwell exclusively on the former.

But as I have said, the possibility of evangelism which is educational may be denied through an erroneous notion, not only of the nature of the mind, but also of the nature of salvation. Too often has salvation been defined in merely negative terms, as the soul's escape from some great evil, rather than in positive terms, as the soul's entrance into some great good. The soul is represented as escaping, as though from a burning house or a sinking ship. The lifeboat and the life line have been favorite figures by which to picture in song and story the nature of salvation. This follows quite naturally from the definition of the soul as an entity, apart from all the energies and processes of the mental life. But if the soul is inseparable from the life of feeling and thought and will, then the salvation of the soul consists, not so much in escaping from

the world as in overcoming the world; which means achieving victory over all the downward and debasing tendencies in feeling, and thought, and action. The figures of the lifeboat and the life line fall short. Salvation is a positive and concrete thing, not a negative and abstract thing. Christ emancipates and enriches every faculty and power of the body and the mind and undoes the work of sin at every point, leading captivity captive. Sin beclouds the mental vision; Christ clears away the fog. Sin befouls the emotions; Christ purifies them. Sin warps and perverts the will; Christ rectifies and readjusts it.

Can evangelism be educational? I am ready now to say that unless it is educational it is not true evangelism. All true education aims at molding the whole life and character by means of ideas. All true evangelism aims at influencing the character and life of the individual and getting it focused on the things of supreme value. In order to do this the things of supreme value must become ideas in the mind, the subject matter of true judgments,

and ends conceived and desired and chosen in volition. And so we are dealing, from beginning to end, in mental contents.

I want to put in a plea for breadth of view in our work. We who undertake to teach girls and boys should be people of broad vision. Our vocation is a big vocation, because the human soul is a big thing. Its life is complex and intricate. You can touch it in many ways; you can approach it from many angles; but always by way of ideas. Whatever you and I can do to implant true ideas where formerly false ideas obtained, and so through these true ideas to influence the character of the feelings and the actions; to induce right judgments and pure emotions and good motives and actions in the life of our pupil, this is our contribution towards the "salvation of his soul." In so doing we are educators and evangelists at the same time. We are educational evangelists, and our work is educational evangelism.

How Can A Pastor Today Reach His Young People?

By Dorr F. Diefendorf

THE pastor is usually the connecting link between the young people and the group composing the membership of the church. The church-school teacher has a great opportunity. The leader of the club or the master of the Scout Troop has a position from which to exert enviable influence. But the pastor, after all, usually holds the key to the situation. If the young people are being gathered into the Christian fellowship it is because the pastor is alive to his responsibility and opportunity. If they are not it is because he is either asleep or has delegated his responsibility to some one else.

The pastor is surrounded by so many duties today that there is the possibility that this supreme duty may be crowded out. There is such a wide tendency to multiply agencies and machinery, that what is everybody's business may become nobody's business. The prime essential is that the pastor shall see where his chief responsibility and opportunity lie. How is he to take hold of this great task of helping to evangelize the youth with whom he finds himself in a position of privileged contact?

Winning the Parents

Sometimes the best way to go forward is to take what seems to be a backward step. It is evident today to any careful observer that the church, the services and activities of the church do not make the same appeal to

THE soldiers share with God the work of defense; the farmers that of "causing the grass to grow for the cattle, the herb for the service of man;" the creative workers, from the artisan to the artist and poet, share the primal work of making the world. What is there for the teachers? I think we can find a description, beautiful enough, of the work in which our share is appointed. I take it from the first chapter of St. Luke: "To give light to them that sit in darkness . . . and to guide . . . into the way of peace."¹

young people which once they did. The exceptions to this statement are evident, but the statement stands as a sound generalization. Nothing is gained by lamenting the condition, but much may be gained by raising the inquiry as to why this is so. Many reasons would have to be considered. We may notice one or two.

In all too many instances the home life of our young people is not organized and carried on in

such a way as to make the younger members of the family think that it is a matter of very much importance whether or not they make a clear decision for the Christian life, and then in the carrying out of that decision become active members of the Church of Christ. Very often a pastor will find it his duty to try to bring the adult members of the family to a different viewpoint before he can hope to have any success in leading the young people of the family into the fellowship of Christ and the church. It does not follow that when the home influence is positively in favor of what the pastor is aiming at, the younger members of the group will follow his leadership towards the membership of the church and the service of the kingdom. But his task is immeasurably the more difficult when that influence is exerted in the opposite direction.

In seeking to evangelize the young the pastor may very profitably plan a series of informal conferences to be held in the homes of the people, to which the fathers and mothers shall be invited. The main topic at such

¹ Helen Wodehouse, in *Sunday Talks to Teachers*, The Macmillan Company.

conferences will be the subject we are now considering. Strange as it may seem, there are great numbers of parents who feel great responsibility for the physical welfare of their children who do not see the importance of the experiences and activities of religion and their bearing upon that ideal which they themselves really *follow*, and often with a great measure of sacrifice.

The Eyes of Youth.

But when we come to the young people themselves a different situation confronts us. No minister will be very successful in drawing them into the fellowship of Christ and his Church who does not cultivate the habit of looking at these questions, as far as he is able to do so, through the eyes of the youth he is seeking to influence. Too often our attitude as pastors is that of persons who occupy a different and a higher viewpoint, and we lean over and ask our young friends to come up and occupy it. We are the ecclesiastical heads of an institution, and in a perfunctory, or even in a sincere way, we ask the young people to become members. The results are usually disappointing, and even though there be a response it is apt to be in the main from those who, while they are certainly worth every effort that can be made on their behalf, are not just those who would be likely to bring the most with them into the larger life at the gateway of which they are standing. But it is not easy to get the viewpoint of the youth with whom we are dealing. Of course, those of older years never succeed completely, but that is no reason for failing to come as near the goal as possible.

In presenting the claims of the Christian life, church membership and active service in the kingdom to young people today, whether in the public gathering or in private conversation, what reasons for an affirmative decision may be emphasized?

Nothing that savors of officialism and ecclesiasticism will have any weight. That is not the viewpoint from which youth looks out upon life. Unless there is something more than the desire to do the thing expected of a minister, something more than the secret hope of swelling the number of members, the appeal would better be omitted. It would perhaps surprise some of us to know how critically we are surveyed and appraised by the clear eyes of the young people. More than one instance has come under my observation in which the minister by his use of what seemed to be official cant completely missed his opportunity of influencing the lives of those who thought they saw a very shallow purpose in his effort.

Life at the Full

Are there not two lines of approach to the young people of the day which lead directly towards their minds and hearts? Their chief desire is to find the fullest and most satisfying meaning of their individual lives. No matter what *our* philosophy may be, for a term of years *they* are thoroughgoing individuals. Each one is out for himself to explore life, to find all that it holds of meaning, beauty, joy, satisfaction. Many of the tendencies of the time which sincere friends of youth deplore are the outworkings of this desire along mistaken paths. And here is our opportunity. Happy indeed are we if we may stand before the young people of our fellowship and show them how the life of a friend and disciple of Jesus Christ

realizes the deepest desires they know. And great is the privilege of showing them that that life comes to this realization only as it is set within the environment of the Christian Church, composed as it is of large numbers of those who are worthy members of the noblest fellowship on earth, and are banded together for no other dominating purpose than that of helping human society to become a democratic fellowship under the sway of the risen Christ.

No matter what may be the confidence and self-assurance with which they carry themselves, young people are mysteries to themselves. They are being carried forward by the surge and sweep of vital forces and experiences into a world in which they are almost complete strangers. Dynamic instincts, imperious impulses, propelling desires, slowly forming ideals are making themselves felt within their natures and are demanding that they be taken into account. And to be able to confront that situation, involving as it often does a long period of turmoil and doubt, with the helpful counsel of a friend who knows just a little more of the way than those whom he seeks to guide, is to have the privilege of performing a vital service that registers in the experience of many.

The Challenge of a Great Task

Young people will respond to the challenge of a significant task. It is sometimes worth while to spend a little less time coddling the saints that more time may be spent in helping the young, who are the makers of the coming time, to see what an immense task the building of the democracy of Jesus Christ in this world is.

Perhaps the average young person today thinks of the life of Christian service as finding its chief expression in leading a devotional service, in attending a preaching service or a prayer-meeting, in becoming the member of a missionary society and contributing something that costs him little or nothing to the promotion of that sort of work. This conception of things is inadequate. It may all be very well as far as it goes. But we must not forget that our young people have been pushed out into a new order of world-life by the events of the past few years. Many of the old horizons of thought and purpose have disappeared. New conceptions of social obligation and responsibility are filling their minds. Meaningful human service must not overlook the needs of a world-wide humanity. Young men who have served with the colors, young women who have demonstrated an equal loyalty and sacrificing devotion are not to be won to Christ and his Church by the challenge of merely parochial tasks. But if we flood their minds with the great idea that there is increasingly to be established in human society the spirit of Jesus Christ, that every department of thought and experience is to be organized around and controlled by this spirit, that a universal realm is to be established by the peaceful means of conquest by truth, love and good will, and that this conquest calls for the hardest kind of real work in a real world, there will be many a response with a life and all that a life holds of promise and resource.

The mind of youth is quick to perceive the difference between the real and the sham. The heart of youth is essentially sound. The will of youth seeks to be girded to tasks that make for that better world of which the prophets speak. The conscience of youth is far more

sensitive to distinctions of binding ethical significance than sometimes we think. This is not to affirm that youth is of angelic perfection and saintly attainment. The fact is, youth would not be youth if it were. There are customs and practices very generally followed today which make it harder for the life of the young people to fulfill its promise. There are moral perversions and spiritual defections which make all those with eyes to see and hearts to feel seriously concerned for those for whom they acknowledge a special sense of responsibility. But if the young people of our time may be shown by those whom they respect, and by means of such words

and deeds as seem natural and real to them, that in Jesus Christ the way of life is to be found, and that in the service of his world-wide purpose of saving love the fullest opportunity for self-expression is secured, very many will, like a certain young man of whom we read, kneel reverently in the presence of the Master and ask, "What must I do?" and instead of turning away from the only Guide and Saviour the world has, will follow him with the kind of unselfish loyalty which society so sadly needs today for its redemption from the spiritual torpor following upon the unspeakable catastrophe which has shaken the very foundation of a Christian civilization.

The Junior Congregation

THE opportune time for training young people in the duties of church membership is not *after*

By Henri L. G. Kieffer

take their place with the worshipping congregation. The Junior Congregation will work that change in any

they have become communicant members of the church, but *before*, while they are yet children and while their minds are most receptive to teaching. This is the way in which it was done in the past generation. There was something very beautiful in the old-time custom of children going to church with their parents. The "family pew" was then deserving of its name. The passing away of this custom is one of the great losses of the Christian Church. The misfortune which it has brought upon our children, who are largely without training in church attendance and in the worship of God's sanctuary during the most impressionable years of their lives, is recognized at once; but the full extent of the grievous consequences to the church is not yet fully perceptible, for the worshipping congregations of today are largely composed of persons who, in their childhood, came under the influence of the earlier training. The membership of our churches will soon be largely composed of men and women who, as children, had little or no training in church attendance. Every Christian minister realizes how great the difference will be.

One of the most hopeful things in the work of the church today is the effort which is being made to bring the children back into the church; to make the child feel that he *belongs* to it; that it is *his* church. If parents are not doing their duty by their children, then the church must perform that duty. It is not true that the child does not care to come to church. He will not only come, but will come gladly and willingly and regularly, if he is made to feel that he is wanted; that he has a place; that he belongs.

One of the most helpful agencies for the accomplishment of this end is the "Junior Congregation." By a definite organization it identifies the children, at a very early age, with the church and brings them into the regular congregation gathered on Sunday morning for worship. The church-school building in my parish is situated directly across the street from the church. In former years I was grieved by a sight that has pained many a minister. The children, coming out from the school, would pass down the street on the way homeward, only a few of them turning to the church. But now, with the existence of the Junior Congregation, the great body of them cross the street and pass into the church, to

church, will bring the children back to their "Father's house," by making them feel that they belong to it and that they have a place there.

These children in the church are the next generation of church members in training. What an opportunity is presented to the Christian minister in the children who are regular members of his Sunday morning congregation! Here he may impress upon them, in their most impressionable years, that the church is different from other places which they frequent; different from the public hall, from the school; different even from the church school. "The Lord is in his holy temple: let all the earth keep silence before him." If the pastor is faithful to his duty and recognizes his opportunity, the spirit of these words will go with the child through life and determine his conduct in the house of God. He will learn to conduct himself reverently in God's house and to love it.

Here he is trained in worship; becomes familiar with the order of service; learns to sing the great hymns of the church and becomes familiar with the chants; learns to unite heartily in the responses and to join with the congregation in the repetition of the Lord's Prayer. In him his pastor sees the promise of the congregation of the future, joining with heart and soul in the worship of the Lord their God. Here is the opportunity to train the child in giving—a grace which has been undeveloped in so many Christians. Here is the pastor's opportunity of bringing to his children each week the message of the gospel. To address, each Sunday morning, the children of his parish, and to interpret to them every phase of their unfolding lives may well be regarded by a Christian minister as one of the greatest responsibilities, one of the greatest privileges, one of the greatest opportunities of his ministry. Here, also, through the organization of the Junior Congregation, the children are trained to give expression to their religious life in service and to have their own part in the work of the congregation and in the extension of the kingdom.

Dr. Charles Spurgeon once told how, as a boy, he saw, on the parlor mantlepiece in his grandmother's home, an apple in a bottle. It filled the body of the bottle and he wondered how it got there. He climbed the chair to see if the bottom would unscrew, or if there was a joint in

the glass throughout the length of the bottle. Careful examination satisfied him that the bottle had none of these and it remained a mystery to him. "But one day," said he, "walking in the garden, I saw it all. There, on a tree, was a bottle tied, and within it a tiny apple, growing within the crystal. The apple was put in the bottle when it was little, and grew there."

The Junior Congregation puts the child into the church when he is little, and lets him grow there, so that attendance upon his Father's house becomes a part of his very nature. It offers every pastor the opportunity to link his children with their church. It gives the promise of a future generation of church members who shall be trained and faithful.

A Soul-Saving Station

Methods Used by One Pastor to Bring Church School Pupils Into Active Membership in the Church

By Asa J. Ferry

NOT long ago I was visiting a church school in a distant city and saw in a conspicuous place three large gilded S's—"S. S. S." It reminded me of the "S. O. S." call of the ship in distress. Of course I asked its meaning, and was told that it signified "Soul-Saving Station." Surely a wise reminder to the teachers of the main business of the church school.

I have the highest appreciation of the educational values of the school, and would do all in my power to lift its teaching standards; but I am quite convinced that its ultimate purpose must be more than educational. Indeed its work of education can never achieve the highest results as an end in itself. The primary purpose of the church school is embodied in that golden "S. S. S."

By far the most fruitful field for evangelistic effort is in the church school. While statistics vary, it is quite certain that far more than half the accessions to our churches, on profession of faith, come from this source. If a manufacturer of cotton owned a half dozen plantations, and had one plantation from which he secured fifty per cent or more of his cotton, he would give particular care to its cultivation. And if the cotton from this plantation were of a better quality and made goods which wore longer than that grown on any other plantation, he would be still more careful to cultivate it to the limit of its productivity. Now the church is a factory for the making of Christians. The church school provides for more than fifty per cent of its raw material. That material makes the best finished product and gives the longest period of service. Manifestly the church should cultivate the church school plantation with particular care.

Methods Used

A few very simple methods have proved remarkably successful in bringing church-school pupils to a decision for Christ, and leading them into the active membership of the church. The first of these is the much discussed Decision Day. We have such a day once or twice a year, the most important one coming about six weeks before Easter. It is prepared for by a teachers' meeting, where the plan to be used is discussed and a survey of the classes made. Each teacher of children from ten years of age and upwards is enlisted as a personal worker. Each teacher pre-

pare a list of those not yet members of the church, and becomes responsible for approaching them. Many visit every home and talk with the parents. On Decision Day the pastor takes charge of the opening exercises, speaking briefly as to the purpose of the service. The lesson period is given over to a definite consideration of the meaning of church membership and the reasons for openly confessing Christ. After the lesson the pastor speaks briefly and invites those who desire to accept Christ to meet in a separate room. There the matter is again explained as simply and carefully as possible. All names and addresses are taken, and a promise made that either the pastor or the superintendent will visit each home during the following week. We never neglect this important step, for we feel that the parents should always be consulted. Their authority is final.

Pastor's Class

The next step is to gather these children and others who may be reached in a different way, into "The Pastor's Class." Our class is not confined to those who are in preparation for church membership. We invite the children who are already members to come and bring a friend. We also make it plain that to join the class does not commit a child to joining the church. For six successive evenings (we use prayer-meeting night from 7 to 7:45) this class meets. A brief song service, followed by prayers offered by the children, is held; after which the pastor leads the class in a service of studies on such themes as "God," "Jesus Christ," "The Holy Spirit," "The Bible," "Church Membership," "Confession," "Faith," "Christian Living," and so forth. These lessons vary from year to year but always have the same purpose; to make clear the essentials of the Christian faith and lead to a definite decision for Christ. At the fourth meeting the names are taken of those who desire to unite with the church on Easter Sunday, and their homes are again visited. At the close of the last meeting the session receives these into membership.

I have tested this plan for fifteen years, during which time I have received more than eight hundred children from the school into the church. I find that they "stick" better than those who come in through any other channel, and they are ready early for Christian service.

Shall the First Church Close in Winter?

All-Year Residents Favor Services During Winter

VITAL COMMUNITY NEED

Suspension Means Interference with Best Influences of Community Life

PEOPLE of —, summer and regular, are considering the question whether it is best to keep the church open during the winter when attendance dwindles to a handful. The following is a statement of the case from a member of the parish:

"The announcement that the parishioners of — are to vote upon a proposal to close the Old First Church during the winter months, leaving the village entirely without Protestant religious services of any kind during several months in the year, brings to the front with sharp and challenging directness one of the most vital problems affecting the religious life and well-being of our villages. Because the problem is one which confronts many villages besides —, it is possible to discuss it in general terms and without paying undue attention to the specific local issues.

"Like many other villages, — has come to be the summer home of many people whose business and other major interests lie in the large cities. Fond as these people may be of the little villages and hamlets where they spend their summers, they are not in any real sense villagers. They are city folk, and their psychology is of the cities. During the summer months they naturally attend the village churches, making up a considerable part of the congregation in most cases. For the most part they are fairly well-to-do people, these city sojourners in our villages—sometimes very rich. Because they are generous as a class, they contribute generously to the support of the village churches and kindred institutions. Many of our old village churches, which heretofore were supported by the sacrifices and self-denials of the village inhabitants, have come to depend to a great extent upon the summer visitors for the greater part of their maintenance funds. It is unquestionable that but for this support many of our fine old churches would be in danger of being closed and abandoned. Unpleasant as the fact may be, it is a fact and must be reckoned with in any discussion of the problem before us.

"It is only natural that the people from the cities who contribute so largely to the maintenance of the churches in our villages, and who during a large part of the year provide the greater part of the congregations, should come to exercise a large measure of control over the churches. They are called upon to serve on church

THESE headlines appeared in a village newspaper a few weeks ago. They indicate the problem confronting many small village churches which are full in summer and nearly empty in winter, although controlling influences in various situations are necessarily not the same. Special phases of this question are discussed in another article. We quote below from the village newspaper with the hope that the conviction of this correspondent may strengthen and encourage any wavering church boards

THE EDITORS

committees and boards; their advice is sought by the ministers. Herein lies a really grave peril to the religious life of the villages, and the peril is all the greater because the city people are quite innocent and anxious only to do good.

"They cannot help themselves. Being city dwellers, they naturally reflect the psychology of the city in their attitude. Nowhere is this more manifest than in their church activities. Insensibly they adopt city standards of judgment. The typical village minister does not satisfy them; they want 'smarter' preachers and more brilliant and up-to-date services. All too often when changes in the ministry are made, it is the viewpoint of the city people that prevails. In place of the quiet village minister, with his modest ways, old-fashioned preaching, and, above all, his profound sympathy with and understanding of village life and village people, comes the city minister, fitted to minister to the temporary sojourners from the cities, but ill-fitted to minister to the villagers, the 'natives,' as they are contemptuously called.

"Now note what happens: When the summer cottagers and hotel guests have gone, and only the all-the-year-around villagers remain, the minister finds himself out of his element. He is discouraged and heartbroken when he faces the large number of empty pews. He feels that his sermons are not appreciated—and he is generally right, the reason being his alien psychology. He has nothing to inspire him now. His work seems to be futile and so little worth while. To plow through deep snowdrifts of a Sunday morning and find only five or six people in church to listen to him soon crushes his spirit. He begins

by asking, 'Is it worth while?' and soon decides that it is not. As a matter of fact, of course, he had reached the answer in his own mind before the question took definite form.

"The result soon appears in a proposal to close the church for the long winter season; to make it in fact a summer church. Upon the face of it, this seems only reasonable. Why go to the trouble and expense of heating the church during winter when so few attend? The permanent residents do not show any real interest in the church anyway, and what can be more just than that the summer residents—who pay most of the expenses—should decide that the minister is not needed in winter?

"All this is quite natural and easily understood, but it is fundamentally wrong and subversive of something in our village life that is priceless. It ignores the village and its spiritual needs, and considers only the transient summer guests and the minister. It is not too much to claim that such policy cannot fail to contribute to the moral disintegration of our village life.

"There is no time when the village church and the ministry of a wise and sympathetic minister of the right type are so much needed in our villages as during long winter months, when so many people are shut off from contact with the world outside; when communication is so difficult; when there is so much deadly dullness and monotony. If the churches are to be closed at any season in the year—which is a grave question—then, by all means, let them be closed in the summer, when it is possible for people to get about; when they can conveniently go to some other church, if they desire, or to visit their friends. To close the church in the winter means nothing less than to add to that dreary dullness and loneliness which drives our brightest and best young men and women away to the cities. Instead of closing the church in the winter—in any village—special efforts should be made to keep it open and to extend its activities. The time for special services, for entertainments, for 'community sings' and all similar activities, is precisely the long, dreary winter season.

"Is it too much to remind our friends from the cities that the church is an integral part of the village life; that when they go back to the cities they will have

their fine churches and all the opulent secular resources of the cities, while the simple village folk who remain will have nothing at all if the church door is closed? Is it too much to ask that they refrain from thus despoiling and desolating our village life? If some one should stand in the pulpit of any American church next Sunday and tell of an American community in which for five or six months in the year no religious service of any kind was held, where there was no resident minister during that time, it would be easy to get a sympathetic response to send some missionary to the people there. And yet that is precisely where closing the church for the winter would place the average village.

"And what of the children? Closing the church means closing the church school, and that means weakening still further the already too slight hold of the church upon the rising generation. In truth, it means that they are to have no church school at all. For when the church is only opened during the summer, when the city folks

come, and the school is—like the congregation—dominated by city dwellers, the village children will be too shy to attend at all. There is not an experienced teacher in any village which has a large summer colony who does not know that already the village children are painfully shy in the presence of the superficially smarter children from the city with their superior airs and styles.

"A village church which is closed on Christmas Day and New Year's night, a church school which is not open for the celebration of Christmas—what a tragedy these things represent! Do they mean—can they mean—less than that the village is spiritually abandoned?

"Let the city dweller ponder well upon the significance of the church to the village he leaves behind. Let the city-bred and city-hungry minister seek the city if he will and must, but let him not dare weaken the hold of the church upon the village.

"The problem of the village church is,

in the main, the problem of getting a minister who loves and understands village life. Such men are not scarce. Instead of demanding city pulpit orators in our village churches, efforts should be made to find village pastors. A man with his heart in the village will not be discouraged by small congregations in the winter; he will understand his task and his problem as well. He will not forget the promise that concerns 'where two or three are gathered in my name.' He will consider it worthy and useful service to hold individual services with the 'shut-ins' and their families. He will know that the open parsonage and the friendly visit with the brief prayer, week by week during the long winter months, will be quite as important and as effective as the brilliant address to the fashionable summer colony.

"To close a village church during five or six months in the year is worse than a mistake. It is an offense against all the church stands for and an injury to our rural life."

Shall the Church School Run Twelve Months?

By M. W. Brabham

The Value of Continuity

IN view of the facts which have had wide circulation concerning the limited number of hours devoted by Protestant church schools to the work of religious education, the question, "Shall the church school run twelve months?" would seem to be unnecessary. As a matter of fact, however, there are so many schools which close down for a period varying from two to four months that it is not an untimely inquiry.

It is estimated that in one large section of country there are two denominations with a total number of church organizations approximating 43,000. There are about 33,000 church-school organizations in these forty-three thousand churches. Out of this number of schools it is estimated that more than six thousand are closed for from one sixth to one fourth of the time. The greater part of this closed season is in the winter, though not infrequently it happens that some of these same schools close for a shorter period in the summer when the protracted meeting season is on.

Some of the larger city schools in certain sections of the country close in the summer, suspending operations in keeping with the custom of the public schools. These seem to overlook the fact that there is a difference in the total number of hours given by these two institutions and while the public school may afford to close in the summer, the church school cannot.

However, the purpose of this article is chiefly to consider the case of the many small schools, mostly in the country, which close in the winter and to offer a few suggestions in connection therewith.

In the country school which operates regularly throughout the year there are many things possible which are out of the realm of possibility in the "winter quarters school." The work of the calendar year can be and is more likely to be made constructive when the school begins on the first Sunday of the new year with a definite purpose in mind. The impetus that comes from the consciousness that twelve months of opportunity lie ahead is stimulating. It is more inspiring than attempting to begin at a later period in the calendar year when the weather and the roads are likely to be more favorable. *In other words, the school which closes in the winter begins the year with acknowledgment of defeat.* It admits in the beginning that it is unable to make a start. The pupils are impressed with the fact that they will always remember *that when they were growing up the people of the community emphasized public-school work much more than religious work.* These children and young people are going to the public school even though the roads are considered impassable and impossible for the church school. The impression that will inevitably be lodged in their minds is that since religious teaching may be suspended, why not *religious living?*

The Importance of Teaching

No church school can afford to agree to the proposition that even a minimum of one

hour each week for religious teaching is not required. Plans for week-day religious instruction and schools held during vacation periods, which are becoming increasingly common, are but fair indications that there are many among us who refuse to be satisfied with fifty-two hours a year. The child has such distinct religious needs every year of his life that no church-school teacher can afford to omit several months from the already too brief time for meeting these needs.

The Gifts of the Winter Season

The school without sessions in the winter is depriving its membership not only of the Bible truth which should be presented, but also making impossible a proper attention to certain matters correlated therewith. With the Christmas season just passed, there should be opportunity given for the spirit of that glad season to have expression through plans for religious activity in each class or department. The full significance of the new year, with its resolutions and fresh beginnings, should be conserved. The references to certain birthdays which occur during January and February are worth preserving. Robert E. Lee, Abraham Lincoln and George Washington all had their anniversaries during this period. Patriotic observances are valuable and should be provided for regularly. February offers an opportune time for these.

The power of a school to project itself into the life of a community will determine its real ability to conduct its sessions regu-

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Bible Classes in Japan

By Frances L. Garside

THE place to bring power to bear is at a point where power can be most widely distributed, and surely as far as the East is concerned, Japan is the place."

— JOHN R. MOTT —

SUPPOSE you take passage on the first airship known in history—The Magic Carpet—and are whisked away over land and sea to Japan. At home wherever you look long enough you see the Blue Triangle of the Y. W. C. A. At home it means health and recreation and fun and frolic, as well as spiritual growth and encouragement. One of the most surprising things about The Magic Carpet, or anything of travel for that matter, is the glimpse it gives of familiar things in new settings. When off you step from The Magic Carpet in Japan first of all you will want breakfast! Why not begin the day with breakfast in the new Young Women's Christian Association residential club of Yokohama? Here you find young women from many countries holding business positions in Japan; many are natives of the country, for the Japanese young woman has joined the women wage-earners of the world in universities, in offices, in shops, and in factories.

A forty minutes' ride on the Interurban, for you have left The Magic Carpet that you may be closer to the people of this fascinating country, takes you to Tokyo. Here you will find the National Headquarters of the Association, and meet the National General Secretary, Miss Kawai. If you go out into the suburbs to Oji, you will see in the process of construction an industrial girls' recreation center given by the Japanese

women of New York City through the Y. W. C. A.

Osaka is interesting, for there is another new building there, paid for by the forty thousand dollars raised by the Japanese women of New York City. This building provides a home and social center for as many as possible of the factory girls at Osaka. It is only an hour's ride to Kyoto, and here, too, the Y. W. C. A. has been called, and it is only a question of a short time when an Association will be organized there, and in full swing.

Kobe, next, is a city full of eager girls and young women, and the wealthy class is ready to erect an Association building. Lacking the secretarial force necessary for the larger work, a small force is conducting in rented quarters emigration work,

classes in English and business, and Bible classes.

It is the work through the Bible classes that is the most interesting in Japan. That the women in that country should leave the four walls of their homes and go out into the world to engage in gainful occupations, is only natural. It was bound to come, for women the world over are doing it. But that women and girls whose ancestors since time was young have bowed before carved images should attend these classes with interest and enthusiasm, is somewhat startling. It, too, was bound to come. But that these young women, so recently emancipated, should attempt to break off the bondage of tradition and hereditary authority, is eloquent proof of their courage. They go and come as their parents dictate; they earn money to give to their parents; they marry the men their parents select; they are subservient in all things except in serving the good of their parents! These Bible classes are held at frequent intervals in the Association rooms and are attended by girls and women of every class, from a princess to the poorest of factory girls.

At the close of a recent conference in Kobe, twenty-one girls and women were on their feet at one time expressing their de-

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At the Gateway of the Y. W. C. A. Japan



The Blue Triangle the World Around

The Evangelistic Emphasis in the Church School

By Clyde L. Hay

EVANGELISM, broadly conceived, is the whole process by which one is brought into conscious relationship to God and is developed in the Christian life. To conceive of it in lesser terms is to mistake its scope and content. Often it has been regarded as a sporadic and spasmodic function of the church, as having merely an occasional place in the calendar of its activities. But evangelism, instead of being a *part* of the church's work, is its *whole* work, and its entire program of activities becomes justified only in proportion as it is effective in bringing people to a consciousness of God or in deepening that consciousness within them.

Such a conception of evangelism should underlie the whole program of the church school. That such, in theory, is the case is seen in the aim of the church school as set forth in the Sunday School Standard: "To win every available member of the community to the Sunday school: to win the members of the Sunday school to Christ and the church; to instruct and train them for intelligent and effective Christian living." It ought to be easily apparent that such a purpose should begin to express itself at the cradle and that it should continue to function, in some aspect or other, throughout life. It is concerned with the shaping of environment, the making of impressions, the provision of materials for learning, the imparting of knowledge, the creation of attitudes, the formation of habits, the development of loyalties, the determining of choices, and the expression of all of these in ways that are natural and appropriate. All these objectives are present through life in some form or other, sometimes one interest being dominant and sometimes another.

Adolescence is the time when choice is in the ascendancy, and when those crucial decisions are being made which are determinative of destiny both in vocation and character. Hence it becomes the peculiarly strategic time when all the previous influences of life are registering themselves for good or evil. In the period between twelve and twenty occur sixty-eight per cent of all first crimes and seventy per cent of all conversions. Neither fact is more significant than the other. Taken together they emphasize the strategic importance of youth as related to the crystallization of character and suggest the potentialities of an adequate program of religious education if it were made to reach the whole of the rising generation.

Evangelistic efficiency in the church school would mean, in the first place, the

Through instruction, worship, and fellowship within the church we shall grow in knowledge of the Bible, of religion, of the church, and of everything for which the church stands. We shall also grow broader and richer in our religious experience and in our efficiency as workers in the ranks of the church membership.¹

bringing of the influence of the school to the last possible person in the community. It would mean bringing into its sessions all who can attend and in other ways taking its ministry to those who are too young to attend or who, by reason of age, infirmity, or other cause, may be kept away. The church-school's work of extension is distinctly an evangelistic ministry.

In the second place the fulfillment of such an aim implies also a work that is intensive. The endeavor should be made to make the church school a real school, to bring it up at least to the level of efficiency of the public schools. It will mean the intelligent selection of the very best lesson materials, the development of an organization that is educationally efficient, the working out of a worship program suited to the capacities and needs of various age groups, and also the provision of such a program of activities as will foster the Christian life and also suitably express its normal impulses. Such a purpose would also imply the training of officers and teachers to the highest point of personal and collective efficiency. "The teacher is the school," and no school, much less the church school, can rise any higher in efficiency than the average level of ability found in its teaching force.

All the methods and materials of the modern church school have been developed in pursuit of a fundamental evangelistic aim. However, it is possible to have all of these things without necessarily achieving an evangelistic result. They are only aids, and their full effectiveness lies in their conscious and intelligent application to their designed ends. If approved church-school materials and methods are to achieve their intended result, officers and teachers must keep the evangelistic objective constantly in view. Such a purpose will appear in the whole organization and program of the church school. It will be a chief concern that an evangelistic aim shall register evangelistic results in the development of proper attitudes, in the

realization of right choices at the crucial points in personal development, and in the suitable expression of Christian impulses in ways that are vital and real.

First of all, it will mean that every lesson will be taught in the light of an evangelistic aim. The teacher is fundamentally an evangelist. He has no other legitimate purpose in view than that of bringing his pupils to Christ and building them up in the Christian life. He may not make a personal appeal to his pupils every Sunday—in fact, he may work for months to make such an appeal possible—but he will never lose sight of his ultimate objectives. He will, moreover, always be on the lookout for reactions which will indicate the favorable time for presenting the claims of Christ and will be prepared to seize the opportunity instantly whenever it may come.

That these opportunities may the more certainly appear, the efficient church school will observe special occasions during the year when a concerted effort will be made to bring to a spiritual harvest the steady work of sowing and cultivation which the teachers have carried on. The church calendar will be capitalized with that end in view. Thanksgiving, Christmas, New Year's, Easter, and Children's Day offer exceptional opportunities for the public expression of Christian decisions.

Equally important is the provision of a program of activities which will aid in the creation of attitudes and the determining of choices and which will be equally an expression of Christian decisions, impulses, and ideals. Impulse, denied expression, atrophies and dies; life and development demand constant and suitable expression. Educational and evangelistic necessity demand an adequate program of expressional activities which shall helpfully relate one's sympathies and efforts to church, community, and wider world.

Unless the evangelistic objectives of the church school are thus kept constantly in view, it is unreasonable to expect definite and representative spiritual results. But with the extension of the work of the church school into the home, with the intelligent use of adequate materials and methods, with the development of a suitable program of activities, with the proper training of officers and teachers, and with evangelistic objectives kept constantly in view, there is every reason to expect that the church school will realize its aim and that it will be effective in winning its members to Christ and the church, and in instructing and training them for intelligent and effective Christian living.

¹ Archie Lowell Ryan, in *When We Join the Church*, The Abingdon Press.

What the Denominations Are Doing

These columns will be open each month for short items of church-school progress from the various denominations. We hope in this way to make THE CHURCH SCHOOL serve all denominations by preserving in its columns a reasonably complete record of current church-school events.—The Editors.

Methodist Episcopal Church

THE church schools of the Methodist Episcopal Church are requested this year to take a special offering for needy educational projects throughout the world. Christian education in mission schools and orphanages in the foreign field, special projects in religious education at home and abroad in connection with which the Centenary contributions have been inadequate, will benefit from this offering for which full Centenary credit will be given. Authorization for this arrangement comes from the Council of Church Boards of Benevolence which will likewise determine the specific projects for which the Christmas offering will be used. These will be selected according to the urgency of their needs.

In no section of the country does the church-school work of the Methodist Church appear to greater advantage than in California, and especially within the bounds of the Southern California Conference. The report of the Conference Director of Religious Education, the Rev. Jesse L. Corley, covering the last Conference year, includes the following encouraging data: Teacher Training Classes 129, with a total enrolment of 1,778; Daily Vacation Bible Schools reported 43; churches conducting week-day religious instruction 26; schools in which the use of the Graded Lessons has been extended during the year 86; organized church-school classes 96; Boy Scout Troops 96; Camp Fire Girls Troops 89; cost of improvements in church-school buildings and equipment for the year \$1,567,000.

On the Mitchell District, Dakota Conference, the Superintendent, the Rev. Gay C. White, keeps the interest of the pastors in religious education alive by devoting an occasional printed circular letter to the subject. A message, which is sent to the pastors of the districts recently, sets forth in concise form the present day standards in organized teacher-training week-day instruction, at the same time emphasizing the importance of a wise program of evangelism. The closing paragraph of this message contains the following exhortation:

"Do not feel satisfied until the entire constituency, children and adults alike, is actively involved in the religious-educational program of your parish.

"Have great objectives for your church school;

"Have a great program for your church school;

"Have a great ideal for your church school;

"Have a conquering faith in your church school;

"Have a Christ-like passion on behalf of your church school."

Good reports are to be expected from the district under such leadership.

Among the new leaflets published by The Commission on Life Service recently, appears one on *The New Country Ministry* by C. M. McConnell, which is worthy of careful perusal by all pastors, superintendents and church-school teachers in rural churches as well as by others interested in the general problem of the country church. Concerning religious education in the country, this leaflet says in part:

"There is an opportunity for religious education open to the country preacher which is unparalleled. There is no field in which the preacher can invest his energy that will yield greater returns. What we hope to accomplish in the community can only be done through children and youth. If this is true, we should weigh well our methods and plans of teaching religion. One greater than all present day preachers once took a country child into his arms and, amid the rasping, pagan comments of the grown-up, adult on-lookers who were interested only in 'heads of families,' remarked, 'Of such is the kingdom of heaven.' Nothing has occurred to change the inherent worth of childhood since then, and the country preacher has the supreme opportunity of keeping childhood divine."

Reformed Church in the United States

THE home, as the chief agency of the church, is being emphasized by the Education Department of the Publication and Sunday School Board of the Reformed Church. A new book, *Daily Devotions for the Home and the Individual*, has been issued. The book is intended to aid parents in creating a spiritual atmosphere in the home.

Efforts are being made to utilize in the adult classes and in week-day service the splendid booklets known as *The American Home Series*.

At this season of the year pastors receive great help from church-school teachers in forming their pastors' or catechetical classes. Many thousands of church-school pupils were enrolled in these catechetical classes which are held weekly from November to Easter.

Institutes on Week-day Religion

ON account of numerous inquiries from ministers and lay-workers, the Publication and Sunday School Board of the Reformed Church in the United States is planning to hold Institutes for the purpose of discussing the possibilities of Week-Day Church Schools and Daily Vacation Bible Schools. These Institutes will be held in various sections of the denomination in order to reach as many congregations as possible.

The Institutes will consider such subjects as: The Need and Possibilities of Week-Day Church Schools, How to Conduct a Daily Vacation Bible School, Adequate Religious Education in the Local Church, History and Importance of Week-Day and Daily Vacation Bible Schools (Stereopticon Lecture).

Disciples of Christ

THE Indiana School of Religion is maintaining a very attractive series of courses for the students of Indiana University. Among them is the Church Workers' Course, which involves sixteen semester hours of work and is designed to offer about what a student should do in the department of religion for a well-balanced college course. Dr. Joseph C. Todd is the Dean.

The Disciples of Christ were pioneers in offering religious education facilities to students of state-supported colleges and universities. At the present time they maintain four Bible Chairs in Michigan, Virginia, Texas and Kansas, three student pastors at Purdue, Washington and Oregon, while special institutions are working at the universities of Missouri, Illinois, Indiana and Southern California. Appeals to inaugurate work have been received in connection with the universities of Idaho and Oklahoma, the Agricultural College of Iowa and the Missouri School of Mines.

Recently a representative commission was appointed to study the whole situation in this great field and from such investigation make definite recommendations to the United Christian Missionary Society and the Board of Education regarding a future aggressive policy.

The Curriculum Committee of the Department of Religious Education held its semi-annual meeting in St. Louis recently. Professor W. C. Bower of Lexington, Ky., is the chairman of this committee. Many important matters were before this meeting including the reports from the International Sunday School Lesson Committee

and the Syndicate Teacher Training Publishing Association. Steps were taken for providing the high-school credit courses recommended by Winona Lake Convention and also the curriculum for the Young People's Conferences and the Vacation Church Schools of next summer.

The Sunday School Council has recently issued a Handbook of Religious Publications in Foreign Languages. This sets forth the work being done by all communions among foreign speaking people in this country. The work of our people is set forth as being among the Chinese, the French, the Japanese, the Russian and the Spanish. It is of interest to note that we lead all other Protestant churches in the work among the French. As yet no Sunday-school publications are issued by our own publishing houses in foreign languages.

The Methodist Episcopal Church, South

REV. J. L. NEILL, for the last four years Superintendent of Missionary Education for the Sunday schools of the Methodist Episcopal Church, South, has been appointed General Superintendent of Missions in Czecho-Slovakia and President of the Bible School of Prague. In his leadership of Missionary Education Mr. Neill has been quite successful and has manifested administrative ability of a high order. Under his administration there has been an unprecedented growth of missionary interest in the Sunday schools of his denomination. He and his family will sail for his new field of labor about the first of the new year.

Congregational Church

CONGREGATIONALISTS are now promoting a united missionary program. This program is being carried on by the Congregational World Movement under the direction of the Commission on Missions recently appointed and enlarged by the National Council which met in Los Angeles, California.

A few years ago each of our missionary societies undertook to promote its own program and raise its own funds. For the past two years the plan has provided for a united budget, divided according to percentages that were recommended by the Survey Committee.

This means that the American Board and the Woman's Boards, the Church Extension Boards (Congressional Home Missionary Society, Congregational Church Building Society and Congregational Sunday School Extension Society), the American Missionary Association, the Congregational Education Society, the Annuity Fund for Congregational Ministers and the Congregational Board of Ministerial Relief, and the Woman's Home Missionary Federation are united in a work of education and promotion that has in view the

furtherance of the entire denominational missionary program.

For several years the Congregational Education Society has sought to bring to the attention of the officers, teachers and pupils of our church schools the work of the societies which are engaged in missionary work in our behalf. The charts which are now in use in many church schools are an evidence of the success with which these efforts have been attended. Last year Dr. Gates of the Congregational Education Society prepared and sent to the schools all over the country a valuable and effective pamphlet emphasizing missionary education.

Financially the new goal for the denomination, including the amounts asked for all the Missionary Boards, has been raised from \$2,000,000, which was formerly the amount apportioned to our Congregational churches, to \$5,000,000. In the effort to reach this goal new emphasis is being placed upon the subject of stewardship, and an earnest and persistent endeavor is being made to have our people consider seriously the practice of tithing or giving a tenth of their income for benevolent purposes.

For the year 1920 the Congregational churches contributed to the Missionary Boards \$2,741,591. For the year 1919 they contributed \$1,697,834, and for the year 1918 \$1,350,064. It will thus be seen that our churches more than doubled their contributions to the work of the Missionary Boards between the years 1918 and 1920.

Some very valuable and interesting material has been prepared and is available for the use of teachers and classes in our church schools. The Congregational Survey (printed in the October numbers of *The American Missionary* and *The Missionary Herald*, copies of which may be obtained from the offices of publication) furnishes material which might be made the basis of study and discussion by individuals or groups. Pastors, missionary superintendents and teachers have used this survey in various ways in the mid-week meetings of the church, in young peoples' societies and as supplementing the missionary program in the church school. The best results will be derived from a series of studies for several weeks in succession, thus giving an adequate and comprehensive idea of the missionary work of the denomination.

The task which is contemplated under the present arrangement is twofold; first, to impart to the members of our churches and church schools an adequate understanding of the missionary undertaking and obligation, and, secondly, to so impress upon them the actual needs of our work in this and other lines as to lead them to respond with generosity and gladness to the great and growing missionary work which our Societies are carrying on.

¹ 289 Fourth Ave., New York City.
² 14 Beacon St., Boston, Mass.

Report for the Summer

St. Paul's College, Tarsus, Cilicia, Asia Minor

We are glad to report progress even through the heat of a hot summer. With one hundred boys on our hands who could not return to their homes we started the summer trade school. The enrolment increased to one hundred and forty; the boys studied half the day and worked half the day in the trades.

"Dave" Hoagland arrived in June and put the trades on a factory basis. In the basement of Stickler Hall are weaving, tailoring, carpentry, slipper making, book-binding, tinsmith. The printers do many odd jobs with the handful of old type that is left. In the market is our store. The machine shop is probably the best in Cilicia. It is now self-supporting although business is at its dullest. We are grateful to various friends whose gifts have made the trade work possible. This year it will help some boys to work their way through school; for many an orphan it will mean the learning of a bread-earning trade.

Lessons have continued regularly. If you saw the boys studying hard through the hottest days you would realize what they mean when they say, "We lost five years during the war!" They are trying to catch up.

And the Sunday school has continued with two hundred and fifty in attendance. No let up there. Hearty thanks to you who have sent old picture rolls and picture cards. *We need more.* Please mail a package of your Sunday-school picture cards, or old postals, or any picture cards. The cards help bring the children and children carry the cards to their homes where there are no other pictures.

Our artesian well gives good water and when the windmill comes we can have our own water system. That means elimination of much disease due to the dirty river water.

Just now we are enjoying three weeks vacation. We have all had the invigoration of a rest in the mountains near Antioch. We followed Paul's trip from Antioch to the port Seleucia; saw the ruins of many old churches scattered in the valleys and climbed up to St. Chrysostom's cave and church. The village people today are trying to get on their feet again; but sin, drunkenness, vice are sweeping this province into the state of Sodom. We must fight against sin with all our power through church schools, college, preaching.

A great year looms ahead of us. Our faculty has been strengthened by the arrival of Mr. Stacey, Marietta's representative, who will take charge of science. We are turning away applicants now. We want your prayers.

PAUL E. NILSON.

Word Pictures of Religious Activities in University Communities

By University Pastors
From California to New England

Part III—The East

1. What is your plan for meeting the young people and finding any who may need special guidance as each new group comes to the community every fall?
2. What opportunities are offered to the college young people of your community for Bible study classes or classes to discuss the application of Christian principles to everyday life?
3. What opportunities are offered along the line of Christian service, and how are these brought to the attention of the students?

These questions were sent out by THE CHURCH SCHOOL to a selected list of university pastors. The replies are being published in the hope that they may be of help to other leaders when making plans for the coming year. The responses in this issue are from the eastern part of our country and complete the series. These accounts were written just before the close of the school year. Some are by pastors of churches in university communities. Naturally these accounts are from the viewpoint of the local church. Others are by student pastors; in some cases these pastors are employed by a single denomination, in others by several denominations. These accounts are from the student or university viewpoint. These differences will be recognized by the reader.

— THE EDITORS —

Ohio State University

OUR young people are listed from information given by the registration blanks. Also, we solicit names from the pastors of churches throughout the state. Letters are sent to all these new people, giving them a glimpse of university life, inviting them to church, etc. We also have student committees who carry out the details of this work. A copy of *The Prism*, a four-page bulletin published by our students, will be sent to each new registrant. We get our idea of the special needs of the young people through personal contacts and correspondence with their pastors or teachers.

In our two churches we have student groups ably led by trained teachers. These are announced in *The Prism*.

Our aim in handling the student work is to afford these young people a normal church home, and to urge upon them definite tasks as they present themselves. We have many students working. The student departments of the churches afford opportunities for this work. In addition, we have our students' cabinet which finds other chances for service.

Edwin A. Ralph, Columbus, Ohio.

Cornell University

1. We receive from the university office, immediately after the registration of new students, the names of all who are members of or prefer this church. These are classified according to districts and the list is divided among a dozen of my best upperclassmen, who call on the new students and report back to me. I follow

up this visitation, which is made the first week of college, with my own personal call. Mrs. Moore and I invite as rapidly as possible eight of these students a week to take dinner with us in our home. I also have written to the pastors of New York State asking them to inform me of any of their young people who are planning to enter Cornell.

2. We have three church classes especially for the students. One for freshmen, one for sophomores and upperclassmen, and one for women students. Special courses are arranged for these classes. The freshmen take *Student Standards of Action*, the upperclassmen are having a course on *Science and Religion*, and the women are studying *The Social Principles of Jesus*. Our young people's society, which is made up of university men and women almost exclusively, discuss questions each Sunday night which deal with the application of Christian principles to life. These opportunities are made known to the students in the first visitation and by a personal letter at the beginning of the year.

3. I happen to have charge of the extension service of the University Christian Association and it becomes my duty to interest our young people in Christian service. This includes religious and missionary deputations, Americanization work, leading Scout troops, etc.

In the fall of 1919 we began to work out a plan of United Christian Work between the Y. M. C. A. and the denominational representatives at Cornell. As a result we have that plan in actual operation now so that the Cornell University Christian As-

sociation is the university pastors of the Baptist, Congregational, Episcopal, Methodist and Presbyterian churches, under the direction of a general secretary. We each do a piece of united work as well as our denominational job. According to this plan the religious education of the united work is under the direction of the Presbyterian University pastor. He in council with the other student pastors outlines a program of religious education for the entire university, which includes our church classes and the classes held on the "Hill" through the week. We have on foot a project to establish a school of religious education here at Cornell, but much work has to be done before that is fully realized.

James A. G. Moore, Ithaca, New York.

University of Vermont

The Baptist, Congregational, Methodist and Presbyterian Church Boards of Education cooperate with the University of Vermont Young Men's Christian Association in employing a general secretary who is both the student pastor of the churches and the secretary of the University Y. M. C. A.

1. Several contacts are made with the new group of students in the fall through the activities of the campus service department of the association. Last year these plans developed as follows:

a. The employment bureau in the secretary's office was a busy place for the first few weeks of school. One hundred and twenty-five men filed applications for employment and most of these were new students. 63.2 per cent of these secured work.

b. Four hundred and fifty handbooks containing information about the university were issued by the Association free of charge to all new students.

c. A freshman reception was given the second week of school by the Y. W. C. A. and the Y. M. C. A. Six hundred of the nine hundred and thirty students attended and had a pleasant social time getting acquainted.

d. The financial canvass in November enlisted the support of a large number of new students for the local work and for foreign missions.

e. The membership canvass in November recruited a large number of new members from the freshman class.

f. A series of special meetings in personal evangelism, led by Dr. Henry B. Wright of Yale, brought into the association valuable workers.

For the first time the local churches of the city cooperated in giving a reception to all the freshmen. Other church socials followed this and a number of students were invited to the homes of local church people. The young people's societies of the churches meet each week and their services and activities have attracted many of the new students. Especially is this true of one church where the Christian Endeavor is practically a student organization. This program takes the place of the regular Sunday evening service, and is followed by a social hour.

2. Bible study classes for both men and women students have been organized in each of the church schools of the local churches. These are made known by announcements in churches, through the newspapers, posters and largely by personal invitation.

A church relations committee, composed of one student from each church, has been effective in making known these classes, special services and speakers. Three special student-go-to-church-Sundays have been promoted and a number of outside speakers addressed the young people's societies through the efforts of this committee.

3. Along the lines of Christian service, on the campus the men and women who are officers and committee men of the Y. W. C. A. and the Y. M. C. A. are doing active Christian service among the students by promoting the following phases of work: employment bureau, social relations, Bible study, church relations, mission study, membership, finance, publicity, entertainment and distribution of handbooks.

In the community definite service is done through gospel teams. Six students maintain the church school at the orphans'

home. Eleven students work with the local Boy Scouts as scoutmasters and assistant scoutmasters. One student teaches a wireless class for boys at the city Y. M. C. A. Several women students help in the recreation work at the Y. W. C. A. hospitality house in the city. The Christian Endeavor visits the United States Army post, Fort Ethan Allen, several times a year for services and socials.

Christian Team Work In a University

A NEW PLAN of united Christian work is being developed at Cornell.

The Christian Church is recognized as the fundamental agency for religious service in university life. Several of the leading communions are represented at Cornell by pastors chosen for special gifts and training.

Each of these men also serves as the responsible guide of undergraduate leaders in one branch of the united work. They with the executive and the hostess constitute the Staff in charge.

This united work is recognized as the sphere of the Cornell University Christian Association conceived as an independent organization of Cornell men.

The purpose of this Association is the development of Christian character and service among its members and the advancement of Christian ideals in the life of Cornell University, the nation, and the world.

All Cornell men who share its purpose and who participate in its activities or support are included in its membership. Its Board of Directors is chosen from alumni, faculty members, and students of the University. Control of the united work is thus retained by Cornell men.

Initiative in activities is in the hands of undergraduate leaders from among whom the officers and cabinet of the Association are elected.

Barnes Hall is the central headquarters of the united work.

In world-wide service money has been sent to Lima, Peru, the Grenfell Mission in Labrador, and the Near East Relief.

Several means have been employed to present the claims of Christian service after graduation. Rev. W. S. Beard, of the Home Missions Council, interviewed a number of students and spoke to the association Bible class. One delegate attended the conference on the ministry at Andover Theological Seminary. E. Fay Campbell, traveling secretary for the Student Volunteer Movement for Foreign Missions, interviewed several students and spoke to the young people's societies of the Congregational, Methodist and Baptist churches. Thirteen delegates attended the Connecticut Valley Intercollegiate Missionary Con-

ference at Yale, March 11-13. Three men attended the Conference on Agricultural Missions at Massachusetts Agricultural College April 8-9. Dr. A. J. Wm. Myers, of Hartford Theological Seminary, visited the University, interviewed students and spoke to the young people's societies of the Congregational and Methodist Churches. C. K. Ober, personnel secretary of the International Committee of the Y. M. C. A., spent a busy day in interviews and spoke to the Association Bible class about the Y. M. C. A. secretaryship.

J. Edward Todd, Burlington, Vermont.

New Hampshire College

The Durham Plan

In some respects the program of religious work among the nine hundred men and women of New Hampshire State College is one of the most unique and satisfying instances of cooperative Christian effort in America. Whereas in many college communities it is difficult to effect a close working unity between campus forces and local church workers, in Durham both church and Christian associations have a common purpose and a common program. The Durham plan developed naturally out of a favorable local situation, and was strongly supported by wise denominational leaders. The only church in the small village of less than a thousand people became in theory and practice a community church. Situated but a short distance from the campus, which has no college chapel, the church quite naturally became the religious home of students of all denominations. Two years ago several denominations with the State Y. M. C. A. swung in behind the local program with strong financial support, thus making possible the employment of a new worker. The position of this new worker combines those of interdenominational student pastor and Y. M. C. A. secretary. The relationship has been both happy and fruitful, and promises much in the future.

Capturing the New Student

From the very start the new student sees religion in action. He is met at the train by men and women from the college Christian organization. A few nights later at the all-college reception under the auspices of the Y. M. C. A., he meets the college president, the pastor, and the Y. M. C. A. secretary. He becomes informed concerning the religious program among the students. Closely following this reception comes the annual freshman frolic, held in the church vestry. Here the new students learn the college songs and cheers, get ac-

quainted with one another over dishes of ice cream, and receive words of welcome by the pastors.

The Student and the Church

Quite naturally the new student turns to church on Sunday. At the church service he beholds a student at the organ, a student choir, student ushers, and a large student congregation. After church, at the church-school hour, he may attend a Bible Class or a discussion group led by a member of the faculty. On Sunday evening, before a crackling fire in the vestry, some forty or fifty students are gathered in little groups, eating cake, drinking tea and getting acquainted. A little later one of their number calls the meeting to order. A few rousing hymns are sung. Then an upper classman makes a short talk on "Cribbing." For an hour the air is electric with a spirited debate. Generally the pastor or some member of the faculty is present to sum up the result of the discussion in a few pointed words. He is there only by invitation, however, for this student-forum, the New Hampshire Young People's Organization, as it is called, is of, by, and for the students. It is at the same time a product of the joint leadership previously referred to. An associate membership gives the student a home in the local church. Here he is drafted for service as a teacher in the church school, a member of the choir, a club director, a boys' leader, a teacher of English in a near-by industrial town, etc. From time to time leaders from the several denominations address the New Hampshire Young People's Organization. Suppers are arranged with these leaders whereby the students are kept informed concerning the needs, problems and opportunities of their own denomination. This joint program of work has been carefully planned by those who believe that college men and women should not lose their connection with the church during college years. Such a program relates the student to the college church, it keeps him in touch with his own denomination, and sends him back to his own church a trained and interested worker. Such a plan of work should stop the leakage of college trained young people from their own churches. It also should provide men and women for definite Christian work in our churches.

Christian Work on the Campus

Naturally the major part of this program is concerned with campus activities. The interdenominational student pastor and Y. M. C. A. secretary has a modern well-equipped office in the Commons, the social

center of the college. From this place of vantage he directs the whole program. This includes discussion groups, deputations trips, personal work, etc. Here meet with him the members of a sort of board of religious strategy, which serves as a clearing house of information, prevents duplication of effort, secures effective co-operation on the part of the New Hampshire Young People's Organization, Y. M.

and the denominational boards cooperated with the campus organization in arranging and conducting a most successful life work meeting. In this way campus Christianity takes on its own forms peculiar to the student life, and finds expression in the numerous organizations so dear to the student heart. The students realize their own independence and rejoice in the absence of any overhead authority.

Conclusion

It is evident that with such a plan of campaign there is a place for the campus organization and there is a place for the church. The church rejoices in the growth of student enterprises, looking upon them as forms of church extension work on the campus. The campus religious interests turn in love to the church, the mother of all, from whose ample life issue these various student organizations. For a plan of work which allows fullest freedom for campus development, yet which exalts the local church, thus unifying in one common program the religious forces of the entire community for the sweetening and saving of the common life, we would do well to consider the Durham situation. With two vigorous and enterprising leaders in their respective fields as pastor of the local church and student pastor, New Hampshire College is destined to receive a quickening of life which will likewise affect the state and the nation.

Vaughan Dabney, Boston, Massachusetts.

Friendly Relations

Entering students have been welcomed to the University and churches of Ithaca, in informal get-togethers at Barnes Hall, in private homes, at church receptions and through a Cornell guide book freely distributed.

Individual students have been sought out in pastoral and committee calling.

Church attendance at Ithaca churches and Sage Chapel, and church membership, have been encouraged.

There has been systematic visitation among students sick in hospital or infirmary.

Students from foreign lands, of whom there are two hundred and fifty at Cornell, have been welcomed in homes, churches, fraternities, and religious conferences.

Religious Education

Nineteen Bible Classes and discussion groups for students under competent leadership are held in the city churches, and eight on the hill, two of which are for students from abroad.

A weekly "Current Events Forum" with able speakers upon civic, social, and religious problems the world over has been conducted.

Plans are in course of development for a School of Religion offering courses in Christian principles and their application to personal and community life.

Devotional Service

The primacy of personal religion has been emphasized in special addresses, sermons, consultations, and discussion groups.

A special leaflet of prayers for the personal use of students has been published.

The weekly meetings of the Young People's Societies of the cooperating churches are supported by the staff and the Association as natural places for Cornell students to give expression to their religious life. Counsel has been given to these societies in the preparation of discussion topics and the training of leaders. Union meetings are held at intervals.

Cornell University Christian Association

Cabinet Frames Resolution

The interest of the students in the work on the Campus is shown in the resolutions framed by the officers, at the request of the Students' Cabinet, and sent to the State Committee on Congregational work here at Ohio State. The resolutions were as follows:

WHEREAS, The Students of O. S. U. are desirous of forming a stronger organization for the promotion of our Congregational interests in the University, and,

WHEREAS, They are handicapped by lack of a center near the Campus, there being no Congregational Church or Parish House within a mile of the University; Be it

Resolved, That the Congregational Students' Cabinet earnestly petition the State Committee to use its best efforts with the State Conference in some move to improve the conditions referred to, and secure a Center for the activities of the students near the University Campus.

The Students' Cabinet herewith expresses its belief that a splendid work along social and religious lines can be accomplished among the students and pledges its best efforts to these ends.—*From The Prism.*

C. A., Y. W. C. A., Bible classes, discussion groups, Silver Bay club, student volunteers, etc. The student pastor conducts an employment bureau, a book exchange, keeps in touch with sick and needy students, provides Thanksgiving and Christmas dinners in village homes for lonely students, arranges campus evangelistic meetings, promotes Northfield and Silver Bay campaigns, etc. Since this is a part of the common program, the local minister and his church forces put their strength behind these worthy causes. For example, when a student delegation of ten was sent to Des Moines last year, the church paid the expenses of two of the student members. Also the local church

Those Adolescents

The Fourth of Five Articles Attempting to Create a More Sympathetic Attitude to Young People

By Percy R. Hayward and Myrtle Hayward

"RED," with Irish blood, a quick temper and very little self-control, had never played basketball, and when the church gymnasium was opened in the fall he was the first to appear ready for action. He was sturdy and quick, a human whirlwind when he released all his powers on the floor and went after the ball to win the game. His leader always begged off from the doubtful honor of playing against him and usually was the unfortunate referee.

In this he had a difficult task. "Red" knew none of the rules and was too impetuous to learn quickly. In the early games he was guilty of many fouls which his leader tried consistently to call on him. It was a common experience to have "Red," after being held up for several fouls in succession, blaze out furiously, say extravagant and impertinent things, and, in effect, deliberately charge his leader and friend with calling fouls needlessly on him and letting his opponent go scot free. Perhaps he should have been put out of the game, but the leader usually smiled, said something like, "'Red,' you're all 'het up' and losing control of yourself; better play the game and not crab so much," and blew the whistle for the next play.

Sixteen-year-old "Red" had become only a lad of nineteen when the leader received a letter from him. As he read it, he was glad that he had not yielded to the frequent and natural inclination to give "Red" a caustic verbal lashing and "show him his place." The letter said, "If you can be as much of a carpenter in the life of some other fellow as you have been in mine, I cannot be selfish and object to you leaving our town." He had been wise enough to know that "Red" was in that explosive time of life when the things that he said and did could not fairly be taken as marks of his real and permanent character.

The new teacher was entertaining her

YOUR CONFIDENCE

Examine your ideals critically if you never become discouraged in your work with young folk. When they fail you then you must be more confident of them than ever, because their failure has probably caused them even more disappointment than it has you.

class of boys in her home. She trembled several times that evening lest her parlor chairs fail completely under the strain of being treated like apparatus in the gymnasium, or the floor be left in such condition that no wax could restore it. It was Jim, Hal and Kenneth whose manly bearing and frank eyes most interested Mrs. C. Later their teacher found many opportunities of cultivating a friendship with these boys. They polished the church stove; they gathered vegetables for the Thanksgiving decorations; under her guidance they replaced broken panes of glass at the church. There were sleigh-rides with the girls with Mrs. C. as chaperon. The boys were enthusiastic members of an enrolled midweek group. Their leader, with gratitude and eager yearning, saw them changing from the boisterous boys who scuffled in her parlor into courteous chaps easily participating in debates and planning evening study courses. Lo! one evening a bomb exploded!

Before going upstairs to a union teachers' meeting Mrs. C. stepped into the church gymnasium to chat a moment with her boys. Only Jim, Hal and Kenneth, her especial comforts, were present.

The meeting upstairs had been in progress a brief time when Mrs. C. realized that boys outside were deliberately trying to disturb it. There was a pause in the

loud talking and then a run on the stairway; another respite and then came loud whistling. With a sickening tug at her heart Mrs. C. realized that it was her boys who were guilty. Surely they will go no further, she thought. "Thump!" they were rolling a large stone down the stairway just at the back of the room.

To the others present rude boys were disturbing a meeting; to Mrs. C. the universe was collapsing. It took greater faith than hers to be hopeful that evening. Her boys had failed her, her boys to whom she had given so much of her strength, time and prayers.

Later she learned the cause of the emotional disturbance. The boys came at their usual hour and found a teachers' meeting in their room. No one apologized or explained to them that the meeting would soon adjourn to the room upstairs. When the teachers did leave the boys' social room it was too late for the boys to regain their equilibrium. They flamed out in hot resentment against church-school teachers and all their ways and took an unreasoned vengeance upon an innocent gathering.

Jim, Hal, and Kenneth showed in many ways their sincere repentance. As Mrs. C. has since seen the riotous disturbers of the peace develop into faithful leaders of groups of their own, that memorable evening does not seem so tragic. When her present class of boys fails her she thinks of Jim, Hal and Kenneth and says, "This, too, will pass away."

Adolescence is the time when God takes a new risk with every individual. He ventures again into the great process of creation and, as in the ancient record, it is not until the evening and the morning of many days have passed that he can look upon that which he has made and say that it is very good. In the adolescent period he deliberately stirs human life out of its par-

(Continued on page 197)



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The Home As an Agency of Religious Education¹

By G. Walter Fiske

THE home is the fundamental institution in human life. In a sense it is true that all other agencies are supplementary to the home, for the work of all of them is an extension of the work of the home, which in pioneer days was done at home. But life is more complex today, and one by one other institutions have been formed to do more expertly what the home could no longer master. It is a specialized age. Our problem is to discover just what functions belong to each institution which each can do best. In this article we try to discover what the home can best do as its share in the religious education of youth.

It is natural in our study of this subject to consider the home first, for its work is not only most important but primary. The foundations of character are laid in the home. Here are formed the early habits that usually determine destiny. We can better understand and help our boys and girls in the church school if we know the sort of homes they come from. We must face the facts, however, and acknowledge that this industrial generation has radically changed the home. The modern city, with its congested tenements and crowded apartments, has denatured home life. Even in the suburban village, with its many commuters, we find home life quite different; and farm life has also been so radically socialized by machinery and liberated by the automobile that rural homes, too, are wonderfully changed.

In many respects these changes have meant progress. But with the crowding and the enrichment of home life has come less real leisure, and one after another of the home functions has been abdicated—passed on to other agencies. We must face the fact that most homes today either do not feel capable of doing the work of religious education or do not consider it important anyway. A broad treatment of the subject, however, will reveal the fact that whatever parents may think about it they are inevitably influencing the religious development of their children, for every home is a character garden, despite all the encroachment of industry and society.

Some Special Home Difficulties

The nurture of young children has its own peculiar difficulties, but often they are simple compared with the task a dozen years later. To be sure, the problem grows simpler in those rare homes where painstaking faithfulness and fine skill have won the child's complete loyalty and are re-

warded by the youth's steadfast devotion to the ideals of the good home. But as the boys and girls grow into adolescence, the parents, too, are steadily growing older. The very fact that they are of an older generation makes the task more difficult. This often proves a real handicap, especially when the parents, as they grow older, really lose their youthful spirits and forget what it seemed like to be young folks. The children are the first to sense this change in their parents and in large measure lose their confidence in them and their opinions. Often this explains, too, the parents' failure to understand the boys and girls. Bad memories and dormant imagination fail to interpret the unexpected things the young folks do, and the mystery of it widens the breach between them. With this failure in sympathy there too frequently follows a growing independence on the part of both boys and girls which insists upon the freedom to spend the evening—the parents know not where. This precocious independence naturally comes earlier with working boys and girls. When they earn their own living they claim all the privileges of manhood and womanhood.

This premature freedom, before the inner restraints of strong self-control have been developed, is a dangerous thing, and overworked parents are often helplessly perplexed by it. Homes on other social levels also have their special problems. The very fullness and complexity of life increase the social competitions such homes must meet. And high-school boys and girls, with their astonishingly varied activities and social dissipations, sometimes find their home life so tame and insipid by comparison that it has a diminishing influence over them. Under such circumstances the worries of many honest, well-meaning parents are acute and pathetic.

Essentials of Home Success with Young Folks

"The selfishness of parents," says Dr. J. E. Park, "is the greatest problem in the moral education of children. They do not like their children well enough to be friends with them." All too often parental selfishness and laziness combine to shirk all moral responsibility whatever, and the home becomes merely a dormitory and a third-class restaurant. Whether rich or poor, there is a handwriting on the wall for such parents. They must first of all recognize that the most contemptible

shirks in the world are they who shirk the responsibilities of parenthood. Having brought children into the world, they must stand by them; and this responsibility does not end with childhood. To neglect the needed watch and care over adolescent boys and girls is to revert to the low standards of barbarism, when children become men and women in early teens. After all, it was this lengthened period of childhood and true family care through adolescence which made civilization possible. Honest recognition of parental responsibility, then, is the home's first essential. Very close to this is the need of mutual respect. Why should parents expect their boys and girls to respect them if they do not set the example? In all personal relations success is based on a true reverence for the personality of others. Fortunately the old-fashioned home is seldom found now, where military discipline, with appropriate penalties, is enforced. Too often today the child himself is the tyrant. But true homes harbor neither tyrants nor slaves, but *persons* with both duties and rights, and therefore, worthy of respect and consideration. Rebellion in middle teens against parental authority is usually the result of rough, inconsiderate treatment by the parents, who have ruthlessly trampled upon the feelings of high-strung youngsters in the foolish attempt to break their wills. Such coercion in adolescent years is utter folly. How much better it is to teach the boy self-respect by reverencing his personality! Consult his opinion, appeal to his judgment, take him into the family councils whenever possible; and by recognizing his growing manliness you teach him the worth of his own manhood.

Mutual understanding and sympathy is fundamentally necessary also. When a boy and his father are really strangers, how can either help the other? First of all, they must get acquainted. Perhaps the father thinks it is not worth while until the boy gets more manly; but he is making a ghastly mistake, for such boys, feeling keenly the fathers' neglect, lose all interest in them except in terms of food, clothing, and shelter. When they grow up, and the father seeks their friendship, the chasm of increasing neglect makes it impossible. They are strangers still. Comradeship between father and son, and trustful intimacy between mother and daughter, especially in these years of middle teens, are the mightiest safeguards. By this time fathers begin to realize that personal pleasure or the demands of business must not prevent their sharing the

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real life of their growing children. The wise father makes the big boy, in a way, his junior partner. If they have been chums in the boy's childhood, it will be easy now to be the best of comrades. Thus the father will drink at the fountain of perpetual youth as he lives again in the struggles and ambitions of his son; and the manly boy will venture to open his heart to his father and share with him his deepest confidences. Happy the boy who is his father's chauffeur on business calls as well as fishing trips, and his father's bookkeeper or deskmate at least in vacations and Saturdays. The memories of this comradeship will never be forgotten and will never cease to influence his life.

If the home would do its best by the boys and girls it must be the sort of home they like. Perhaps their subtlest danger just now is met on the streets or wherever they go to escape from an uncongenial home. Parents wonder why their girls "do not like to stay in." Have they ever done anything to make home attractive and to make them contented there? No better investment could possibly be made than to make over the most beautiful room in the house for the use of the budding debutante who is so restless. A friend of mine showed me with loving pride the daintiest of chambers, newly furnished in lavender and bird's-eye maple and overlooking the garden and the distant hills, which awaited the homecoming of the fly-away damosel then off on a slyly arranged visit. What a lovely nest it was! It suggested the mating season—hope chests and all! Surely it would foster that love of home, that sense of true womanliness, and that innate purity and self-respect which makes our well-nurtured American girls immune to all the coarser temptations of life and make chaperons ordinarily needless. It is no more than natural that the interest of the boys and girls in their homes, in these days of great social competition, will depend on whether those homes are interesting. If possible there should be a place there which is all their own, and which they can alter and decorate according to their tastes until it suits them so well that they love it, will always come back to it with a sense of rest and joyous gratitude, and will bring their friends there with genuine pride. Such a home gets a life-grip on its young folks and retains a long-distance power over their wills and consciences, however far they may wander.

Safeguards the Home Must Develop

The first fruit of childhood should be a sturdy *self-control*, developed in a normal home through patient years of nurture. Acquiring self-control is very difficult at first, especially with children who are naturally impulsive, but by the time they are in high school the will should have achieved a good deal of self-conquest. The poise and self-possession then often seen are signs of real attainment in self-mas-

tery. The youth has won his first crown of life; he is ruler of his own turbulent spirit. His self-control, won by many a hard fought victory, is a great safeguard for the future. Akin to this is *self-respect*, which is a part of a boy's moral capital, developed in a home that honors the personality of its children. Until a boy respects himself he cannot win the respect of others, but with the quiet dignity that is the outward sign of self-respect, the young man or woman can face the world confidently. Another of these fundamental safeguards which the right sort of a home develops early is the sense of *honor*, which grows naturally from self-respect and is often strengthened by honest family pride. To be born of an honorable family should be appreciated as one of life's great privileges. Many a boy finds his pride in his father's name a real safeguard, which makes it impossible for him to stoop to do a thing that would besmirch that honored name. His respect for his noble mother is also a mighty defense against temptation. For the honor of the family if for no other reason he will be an honorable man. He will live a clean life and an honest one. By the middle teens this sense of honor should be strong enough to help the boy resist many forms of evil and keep him honorable in all sorts of dealings with others. He should also have gained something of the old knightly virtue of *chivalry*. Even as the ancient knights showed special courtesy to women and special consideration to the weak and defenseless, our really gentlemanly youth will be likewise chivalrous. He will stand ready to break a lance with any one who abuses childhood and dishonors womanhood or is cruelly unkind to the aged or defenseless; and this attitude of mind will so react upon his own character as to be a real safeguard. It will make it all the more difficult for him to do these things himself. In particular his sense of chivalry will help him so to idealize womanhood that he will honor all women as somebody's mothers or sisters and will inevitably treat all women with genuine respect. Our young knights of the new nobility, brought up in splendid Christian homes and equipped with these great safeguards—self-control, self-respect, the sense of honor, and chivalry—will face many devils from the underworld and come through clean and unscathed because of the noble starts their homes have given them.

Other Character Elements the Home Can Best Furnish

In general the home's moral function in the training of character is to furnish the fundamentals of life and morality. In addition to the four great safeguards mentioned above these fundamentals naturally include sound health, which means a good nervous system, ready to stand the moral strains of life; the sense of reverence for God and all holy things; the sense of jus-

tice and fair play, so fundamental in all human dealings; ideals of altruism and that unselfish attitude toward life which is far above materialism and mere money-making; wholesome life standards, such as common honesty, truthfulness, reliability, and the sense of responsibility, which by middle teens should be strongly developed; and some of the finer personal characteristics such as patience, kindness, sympathy, and love, which must be developed, if ever, in early life at home. The home owes it to the young folks also to give backing and support to the church and to start them in habits of prayer and church-going. There is really no adequate substitute for home religion. The acknowledgment of God's presence in the home and parental dependence upon his providence, which is shown by the father's daily prayer or grace at meals, is a tremendous factor in religious nurture. If sustained by a sincere life it is the greatest possible element in holding young folks fast to the Christian life. Often the parents find it difficult to do the actual teaching of religious truth, but they can at least encourage Bible study and Scripture reading; they can sustain the more expert efforts of minister and teacher by completing that league of friendship and quiet prayer which should unobtrusively surround every boy and girl and would be the saving of every normal youth.

The Home's Supreme Service to Growing Character

After all, it is difficult and perhaps impossible to teach "virtues" or to develop right habits in cold blood. When we ask the question *how* the home can meet its great moral responsibility, which I have tried to analyze above, a simple answer awaits us. Character, after all, is concrete: it has to do simply with doing and being. And the incentives and motives to right action find their great mainspring in some great noble purpose, some high determination of the heart. The growth of selfhood is the middle adolescent's goal, his high longing. To stimulate this high ambition is just now the home's highest calling. To lead the youth to see visions of usefulness and personal power, to guide him to the focusing of his ambitions in vocational dreams (which may prove much more than dreams), to encourage him to center his hero worship in personal devotion to Christ as the Master of his life and thus to make his ideals personal and concrete—all this will give him exactly the central, governing purpose which his life demands; and from this high purpose and personal loyalty a Christian character will grow which will gradually develop the virtues we covet for him, and the moral strength and beauty that should be the religious equipment of every Sir Galahad's life.

Correlation Between Sunday and Week-Day Schools

By George Herbert Betts

IT goes without saying that week-day religious instruction and Sunday instruction should, as far as possible, be correlated. There should in the end be one program of religious education for the child. But the problem of relating the week-day and the Sunday work presents many puzzling problems and grave difficulties.

First of all is the problem of different teachers. Children in week-day work, even where that work is conducted by individual churches, seldom have the same teachers on week days that they have on Sundays. When the week-day work is done under a community organization set up by the federated churches, the chances of having the same teacher in both Sunday and week-day classes are still more remote.

It is, of course, evident that this change of teachers renders a closely coordinated scheme of instruction practically impossible. Even if the same curriculum material were to be used, the different modes of presentation and the divergent methods used would defeat complete unity of result. Imagine having a child recite arithmetic, language or geography on Monday to one teacher and on Tuesday and Wednesday to a different teacher! And especially if the teachers should happen to be not very well prepared, and not equipped with a very well planned or coherent fund of material for their classes!

The Question of Curriculum

When we come to the question of curriculum, the difficulty is still greater. If the children of the week-day classes all belonged to one individual church, so that they would have the same program of Sunday instruction, then it might be possible to work out a single unified curriculum specifying that a certain part should be done on week days and another part on Sundays. But such is not the case. In any fair-sized community, many different denominations and many more individual churches are represented in the joint week-day work. In their church schools these children are given a great variety of lesson material. Even those of the same denomination may have in one church a series of graded lessons and in another uniform or ungraded lessons. Manifestly it would be impossible for the week-day material to be correlated with both of these at the same time. The fact that most of the different denominations have adopted the basic lesson material supplied by the International Lesson Committee does not help as much as it would appear. For, as a rule, each denomination employs its own lesson writers to treat the foundation material and prepare it in the form of lessons. The result is that the same Bible passage is

made to convey quite different lessons in accordance with the element stressed for instruction.

The Situation Complicated

But the end of divergencies is not yet. In hundreds of church schools the beginners and primary children, often with the addition of the juniors, use graded lessons, and all above these use uniform lessons. In other church schools, individual classes of intermediate grade or above select courses and material wholly outside the list of International Lessons, thus still further complicating the situation.

The simple fact is that we have no standardized and accepted curriculum for our church schools. That is to say, there is no body of religious material concerning which we can say, "This was studied and recited by most of the children of a given age in their church schools on a given Sunday." The divergence of materials, method and results is so great that there really is no stable center for correlation.

One of the chief difficulties in the way of correlation still remains. This is that the church-school curriculum exists largely on paper. By this is meant that the curriculum too seldom becomes a living part of the child's thought, appreciation and action. Children do not *study* their church-school lessons. They come to their classes without any background of serious preparation. Their minds consequently lack readiness and assimilative power for whatever the teacher has to bring them, and the results are at best very meager in the way of fundamental concepts or quickened motives. If children were to prepare their public-school lessons as they prepare their church-school lessons, not one out of ten would meet the requirements for promotion.

The Starting Point

What, then, *shall* be the center of correlation between the Sunday and the week-day curriculum in religion? For correlation there must be, assuming that week-day instruction is to be an important factor, as it now promises to be, in religious education. It is unthinkable that we should continue to run two parallel systems of religious teaching, without seeking to unify them to a common purpose.

Is it not possible that where community week-day work has been organized the basis for correlation *shall be found in the week-day rather than in the Sunday work?*

In so far as the week-day instruction is organized on the community basis (and this seems to be the growing tendency) the

curriculum must of necessity deal with the common and fundamental elements of religion and ethics accepted by all denominations alike. There is no difference of belief about the fatherhood of God, the way of life set forth by the Man of Nazareth, the inherent value of righteousness and the disastrous effects of sin. The various Christian churches are fundamentally agreed on a sufficient body of dynamic religious truth to regenerate society could it only be made effective by inculcating it into life through education.

Let the week-day curriculum therefore go fearlessly at work to sort out and place in order for children to learn and to live this basic fund of universally accepted religious and ethical material. Let it eschew all denominational bias and seek only to be dynamically Christian. Let it conceive its task to be, not the impossible one of adjusting itself to a heterogeneous complex called the church-school curriculum, but of making available to all the children of all the churches the irreducible essentials of Christian living. Then *let this be the starting point for other phases of the curriculum.*

It may be asked, Does not this ignore the church school, or at least relegate it to a secondary place? By no means. It only more sharply defines the church school's function, and hands over to it a task which it can perform.

Spiritual development and the formulation of Christian character depend not less on training in *worship* than instruction. Each church has its own forms of worship and ritual in which the children should receive instruction and practice. Each denomination has its own history, creed, hymns and program of activities in which its youth should be rendered intelligent.

If the week-day schools can take care of the fundamental biblical and ethical instruction, this will leave the church school free to carry out these other not less important functions which its type of organization better fits it to perform than the basic work of study and instruction. Yet even here will remain opportunities as great as the church school can compass. For the week-day work will always need to be supplemented, broadened, reinterpreted. *Especially will its dynamic teachings need to be afforded an outlet in expression.*

In all these fields the church school can function and be at its best. Neither type of church school will be subordinated to the other and neither will supersede the other. And that one will in the end win highest place which most devotedly and unselfishly serves the church through ministering to its children.

Directors of Religious Education

By Henry F. Cope

Duties of Directors

THE first church to call a special worker as a director of religious education was the First Presbyterian of Buffalo, N. Y., in 1906, when the Rev. W. H. Boocock was inducted in that office. Now in 1922 there are approximately three hundred, possibly more, men and women employed on full time by churches. This number does not include all who are popularly known as directors, omitting those who are simply church assistants or paid church-school workers. It is necessary to define the position of these "directors." A director, according to the standards established by The Religious Education Association, is one who, following college work, has received a certain amount of professional training, through special courses, in religious education, and who is called to the specific task of organizing and directing the educational work of a church or any other religious institution. A director is a professional worker, a special minister of religion, with functions certainly as definite, perhaps more definite than those of the pastorate, clearly distinguished from the pastorate and commonly recognized as an associate with the pastor.

Delimitations of the Field

Naturally in a field so recently recognized and in a profession so recently created there will be wide divergencies of practice and duties. Yet, since there are many churches seeking directors or looking forward to using this type of service, it may help to state some delimitations of this field.

A director is not an assistant minister. He does assist the minister, but not by sharing his general duties; he assists by becoming responsible for a definite group of duties. He does not become the church clerk, the pastor's office secretary, nor his parish visitor, nor even his director of boys' work or of girls' work, for he is the employee of the church and owes his responsibility either to its board of religious education or to its general governing board. If this appears merely an attempt to insist on the dignity of a new office it must be remembered that the men and women in this office usually have had training as long and severe and at least as highly specialized as that of the minister, that they are of equal professional grade and that they have responsibilities fully as great.

It will help wonderfully if we will keep in mind that the employment of directors is a step toward the specialization of religious service. It is a recognition that the tasks of the church call for various forms of abilities and for different types of highly technical service for all of which no one man can possibly be properly competent.

What do directors do? They organize all the teaching work of the church outside of the pulpit; they plan its curriculum, develop its unity and program its schedules. They direct the forms of activity which are an essential part of teaching; usually this includes at least the supervision of play, gymnasiums, young people's work, social activities and clubs of all kinds. They usually develop the life of recreation, entertainment, amusement and indirect instruction through moving pictures and the like, seeking to correlate these with a definite plan of Christian nurture. Their duties usually mean that they are responsible for practically all work with children and young people. If there are special workers for play, or for boys and for girls, these are under the director. The Association of Directors has drawn up a statement of their work which includes the following:

The director of religious education of the local church should be a man or woman of such professional training as shall enable him—

1. To develop in the church an adequate educational program and to create correct educational ideals;
2. To secure the attention of the church through voice, press and personality to its great opportunity and its primary responsibility in the field of religious education;
3. To inaugurate, either by direct executive power or by oversight and supervision, a balanced and comprehensive program of religious education. To this end he will use or readjust those organizations already existing within the church, add others as need arises and cooperate with the other religious, social and educational organizations of the community;
4. To correlate the programs of all groups within the local church;
5. To secure and train efficient leaders and teachers for the work of religious education in the local church.

What the Director Is

The director is the minister of education. His relations to the church are the same as those of the pastor. Usually he is responsible to a special board or committee of religious education. His relation to the pastor is that of an associate worker, not assistant so much as a cooperator, one who has his own field of duty and special abilities. They must both be capable of team work. To the school he is the general superintendent; just as a city super-

intendent of schools would guide all work in all schools, so he will have general oversight with principals, leaders of worship and activities, teachers and other officers under him. He will organize into unity with the school all the educational work of the church. To other church organizations he will be directly related in order to develop their education possibilities; he will be *ex officio* a member of all committees that have to do with the school, with play, activities, social life and all departments of the life of children and youth. He is the responsible minister of education.

Directors of religious education in churches have their own professional organization, an integral part of the Religious Education Association, but with autonomy as to all their own affairs. It is known as The Association of Directors of Religious Education. The conditions of membership are: active membership, two years of graduate specialization, or three years of seminary training following a college degree. Associate membership, open to those not having this full preparation. All members must be full time workers.

Conditions Which Create a Profession

It may be said that these directors are the first class of religious workers to develop a definite professional consciousness. That is a broad assertion; but it will hold if we examine as to the current significance of professional organization and consciousness. We have a profession wherever, in a definite class of social workers, these conditions exist: that there is a clear consciousness of a definite function in society, that exact requirements of preparation, determined by that function, and exact standards of service are established, that there is group organization to maintain those standards, to promote the study of the scientific modes of work and to educate the public mind as to the service to be rendered, and, last, a standard of conduct that will determine action by the common good rather than by individual advantage.

The last of these conditions certainly must and does mark all religious workers; but the first three quite definitely distinguish the professional group of directors. They can increasingly claim that they are on the same plane of exact and scientific methods of work with the medical profession. The importance of this lies not in any imaginary increase of social dignity, but in a consciousness of approaching one's task with true religious spirit, with that reverence for the laws of life and the greatness of the work that leads to the most careful, long continued, patient, open-minded search for truth, search for the knowledge that must lead all worthy work.

Notes from the Foreign Field

Teacher-Training Institute in Buenos Aires

THE first teacher-training institute in Argentina was started by Rev. George P. Howard, Sunday-school Field Secretary for South America representing the World's Sunday School Association. The time of the seasons is reversed in Buenos Aires and their intensive study months are during July and August. This year they have had one of the coldest winters on record and the thermometer was constantly several degrees below freezing. This fact affected the normal church attendance, as their churches do not have heating arrangements. The opening night of the training school was unusually cold and those in charge wondered about the size of the first enrollment. When the hour came for the registering of students the leaders were surprised at the number who presented themselves. Although the night was a cold one, there were one hundred and twenty people present and ninety-five matriculated. Later enrollments brought the total well above the one hundred mark.

It is interesting to observe how many mission bodies were represented in this group of church-school students. There were Baptists, Disciples of Christ, Plymouth Brethren, Methodists, Lutherans, Pentecostals, Salvation Army officers and Presbyterians. Mr. Howard stated that "the interest was intense and the enthusiasm at white heat." A fine spiritual message was given in the opening devotional service. Then followed a lecture on the importance of the church-school teacher and the first address in the course on the work of the superintendent. The course extended over ten weeks. To show something of the deep interest and spirit of sacrifice on the part of some of the workers, it was stated that five members who enrolled came from a locality one hour's distance by train from Buenos Aires. Before the course ended there was a superintendent's banquet, the first to be held in South America. The first National Sunday School Convention of Argentina was held in October of last year.

National Sunday School Convention in Brazil

The Fifth National Sunday School Convention of Brazil was held in the spacious First Presbyterian Church of Rio de Janeiro. The pastor of that church is Rev. Alvaro dos Reis, who, with his wife, attended the World's Sunday School Convention in Japan. The convention in Brazil is considered by educational leaders to mark a new era in the development of church-school work in that vast country which for so long a time has not made the Bible an open book for all the people. There is a

growing consciousness on the part of evangelical leaders of all denominations of the supreme place which religious education through the church school must have in the life of the Christian Church, if the latter is to make progress against the tremendous forces which oppose it.

The statistics of church-school work in Brazil presented at the World's Convention in Tokyo gave an enrollment of 57,000 officers, teachers and pupils in the 1,300 church schools in Brazil, an increase of about 250 per cent during the seven years since the World's Convention in Zurich. Representatives of these schools to the number of one hundred and thirty-eight registered delegates came together in Rio for this fifth national convention. The object was to consider the means for the greater development of the work. In addition to the delegates registered, the sessions were attended by large numbers of visitors, the attendance at several of the evening sessions taxing the capacity of the church which seats nearly 1,000.

The resolutions and recommendations adopted by the convention called upon the pastors to develop their church schools; all classes to open with prayer; organized classes to be promoted; training of pastors, officers and teachers through a national institute of methods, extension of normal courses to all the provinces, their introduction in theological seminaries and evangelical schools; promotion of sports, diversions, scouting and social service work in intermediate classes; better equipment for primary workers; employment of a church-school field worker; introduction of week-day Bible courses in summer for two hours daily; promotion of temperance lessons and program; approval of a school standard of excellence covering organization, normal courses, organized classes, Decision Day, missionary instruction, etc.

Rev. Herbert S. Harris is the Secretary of the Brazil Sunday School Union and is now on his second year of work in that country. An office has been opened in Rio de Janeiro which is the headquarters for general church-school information in that country, which has a greater area than the United States.

A National Christian Council in China

THE Ninth Annual Meeting of the China Continuation Committee has been held in Shanghai. In this committee, hitherto one-third but now one-half of the sixty-five members being Chinese, the diverse Christian forces in China are actually, though informally and unofficially, represented. This means that the members come from the north, south, east, west and center of China; that they include missionaries of British, American,

Canadian, Continental and Australian, as well as Chinese nationality; that there are Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, and members of other ecclesiastical families among them; and that they represent all the chief forms of missionary work, medical, literary, administrative, educational and evangelistic. The Roman Catholic and Eastern Orthodox forces are not represented, although this committee owes its origin to the World Missionary Conference held at Edinburgh in 1910, in which the outlook was that of the whole of Christendom as over against the whole of the non-Christian world.

The committee has no legislative or mandatory power whatever, being purely consultative and advisory; but its influence is for that very reason all the greater and more significant.

The Chinese Renaissance

More than one day out of the five days of this annual meeting was given to the consideration of *The Chinese Renaissance* or *New Tide of Thought*, which during the past year has assumed extensive proportions. It was clearly pointed out that the movement is unorganized, that it is without formally chosen officers or members, but that it stands everywhere for certain things, for example:

1. An attitude of criticism and inquiry toward established traditions, and indeed toward everything, new or old. The conservatism of the nation's leaders has withered before it. Everything, Chinese or foreign, social or political, ethical or religious, must meet at its hands the test of impartial inquiry as to its truth or value.

2. The use of conversational language as a medium of expression instead of the old literary style. More than a hundred, possibly several hundred newspapers and magazines, and original and translated books on a vast variety of subjects, have been issued in this plain language, and this has produced a veritable literary revolution whereby the common people are coming to their own.

3. Loyalty to democracy and freedom. Autocracy in government or in society is no longer to be tolerated. The worth of every individual and his right to be considered and to be heard on all questions that concern him must be recognized. No one man or group of men is wise or strong enough to act for all; and every man must have liberty to speak and act within wide limits according to the light that is in him.

4. Love and service as the supreme principles of life. These must be applied to international and interracial as well as to individual and family interests.

(Continued on page 199)

Five-Minute Sermons for Children

By Warren F. Cook

The Shepherd Dog

(Given at a Communion Service)

ONE night, on the western plains, "a shepherd came into his cabin after he had safely gathered his sheep in the fold. A blizzard was sweeping across the plains and the snow and the wind were beating at the cabin door and whistling at the windows. The shepherd could not go quietly to his rest, as he might have done had it not been for the fact that there were three lambs that were out in the storm and he knew that unless they were found they would be lost in the blizzard. So as the shepherd entered the door he turned to his faithful shepherd dog lying by the old stove with her puppies. How comfortable and happy she seemed to be. The shepherd hated to disturb her and yet he knew that she was the only one that could save the lambs, and so he called her to him. He took her face in his hands, between his knees, and looked down into her kind loving eyes, and said to her, "Shepherd, there are three sheep upon the mountainside. You must go and fetch them." The shepherd dog seemed to understand, because this was her nature, and as the shepherd stepped to the door and opened it, she started to go out into the raging storm. But the wind and the snow beat in against her little breast and she hesitated for a moment, and then true to her nature and her trust, she shot out into the storm.

The old clock in the shepherd's cabin struck ten, eleven, twelve, and as the clock was striking twelve, there was a scratch on the door and the shepherd hurried to open it and found the shepherd dog with two of the lost lambs. He carried the two lambs away to the fold, while the shepherd dog lay down again with her puppies. When he came back to the cabin, the storm was raging even fiercer than before and the shepherd well knew that the one lost lamb could not possibly survive the night on the hills, and so again, very reluctantly, he turned to the shepherd dog and called her to him. Looking into her face with that sympathy which had arisen between the shepherd and his faithful companion, he said to her again, "Shepherd, there is still one lamb on the hills. Go and fetch it." And again he opened the door and this time the fierceness of the storm beat against the dog's breast, but true again to her nature she shot out through the black night and went over the hills in search of the lamb that was lost. And as the old clock in the shepherd's cabin was striking the hour of two, there was a scratching on the door and the shepherd opened it to find the faithful dog and the last lost lamb. The shepherd went away with the lamb to the

fold, and when he returned he found the shepherd dog. She was not nestling with her puppies, but was stretched out in front of the fire. When he called her, she did not answer and as he stooped down and laid his hand upon her, he found that she had given her life for the sheep.

We today are celebrating the fact that Christ gave his life for us, and every time we have this Communion service, we do this in response to his words, "Do this in remembrance of me," and if a poor dumb brute like a shepherd dog is willing to give her life for the sheep and if Christ has set us such a marvelous example of sacrifice, should not we be willing to devote our lives in service for his children on earth?

"God help us, teachers, parents, all, to live aright,
And may our lives all truth and love unfold,
Since life for us no loftier aim can hold,
Than leading little children in the light!"

The Quarrel on My Study Desk

(A Study in Friendship)

ONE day when I walked into my study, I was quite surprised to find a real quarrel going on on my study desk. The quarrel was between my pencil and my eraser. The pencil was saying to the eraser, "I make my mark in the world, but you don't amount to anything," and the eraser was replying to the pencil, "Well, you wouldn't get very far if I didn't go around after you rubbing out your mistakes." And so they were wrangling back and forth and making the most terrible faces at each other I almost ever saw. I stood in my doorway and listened to this quarrel until it seemed to me there would be no end to it unless I took a hand in it myself.

Finally, I stepped up to the desk and said, "Now, see here, you folks are never going to get anywhere this way; let me say something. It is true that the pencil makes his mark in the world, but it is also true that he often makes mistakes and if there were not some one to come along and correct these mistakes or wipe them out, he would leave a bad record. So, if you just stop and think a moment instead of quarreling you will find that you are each necessary to the other. The pencil needs the eraser and the eraser needs the pencil.

"Now, what I am going to get you to do, if you will, is this: I want you to go around in life together. Suppose we just put the eraser on the end of the pencil and in that way you will both be far more useful than you ever could be if you con-

tinually quarrel and make faces at each other." So this they did and I have them here together—the best of friends. We all want to make our mark in the world, but we are bound to make mistakes, and instead of boys and girls bragging about making their mark, or criticizing another, should they not each try to do his very best with his own work and then strive to erase the mistakes that others make? Learn to be a pencil with an eraser attached.

The Oyster and the Grain of Sand

(The Use of Difficulties)

THE sermon this morning is about an oyster which lay on the bottom of the ocean with all of its brothers and sisters. One day this little oyster was lying asleep with its mouth wide open. Now, it is never a good thing to lie with your mouth open and as this little fellow lay there a little grain of sand came bouncing along and, seeing the little oyster's mouth open, he decided to hop in and look around; so he did it. But, just the minute that he did so the oyster closed his mouth and the little grain of sand was captured and was a prisoner for life.

The little oyster tried every way possible to get the little grain of sand out, but he was not able to do it. In fact, the grain of sand gradually grew fast to the oyster's shell. Now, the grain of sand had sharp points and it was not comfortable for the oyster to have him in there, and the little grain of sand kept hurting the oyster, so much so that I think if he had been like a little boy he would have cried very hard.

Now when the little oyster found that he could not get the grain of sand out, he tried to see if he could not smooth off the sharp points, and he found that he had a liquid within himself which he could throw out over the grain of sand. This liquid gradually made the sand smooth and changed the color of it entirely so that after a while the little oyster got used to the grain of sand and forgot that it was there.

One day some men were digging for oysters and they dug up this oyster with all his brothers and sisters. When they opened it, instead of the grain of sand attached to its shell, they found that the little grain of sand had become a beautiful pearl. This little intruder that had hurt the oyster so much at first had really become something very precious.

And so it is in our own lives, for often there are those things which irritate us and hurt us and sometimes break our hearts, but we find that God has so made us that we can often turn these hardest of experiences into pearls of great price.

The Story Method of Teaching the Bible

By John R. Scotford

THE Bible was born on the lips of the story-teller. Even before writing had been invented, the Old Testament stories were being told and retold to successive generations of Hebrew children. Through these stories did they gain the religious and moral culture which marks the race. Even after the stories had been written down for the edification of the wise, it was still on the lips of the story-teller that they became known to the mass of the people.

The Teacher of the ages did not use verse or chapter or book. He told stories which men have never been able to forget. He passed on, but the stories which he had told and the story of his life lived on, and the result was the Christian Church. These stories were also written down, but for many centuries hundreds heard the stories on the lips of the story-tellers to one who was able to read them in the manuscript.

With the invention of printing, books became abundant and achieved an authority which was hardly theirs by right. The Bible ceased to be a tradition of life and became a book to be studied in bookish fashion. Men sought to find God's will through chapter and verse rather than through the record of lives lived for him.

Today most people seem to think that the chapters and verses are the inspired portion of the book, and that the only right way of teaching the Bible is from chapter and verse. But these mechanics are accidental. The greatest thing in the Bible is the stories which it contains. Here is where the Book touches life most effectively.

Through the ages the bulk of humanity has learned what it knows of the Bible through the medium of the Bible story, usually on the lips of the story-teller rather than from the printed page. This is the true Bible way of teaching the Bible.

Bible practice is reinforced by modern pedagogy at this point. "Learn by doing" has been our educational slogan for some years. In the church school this has commonly meant that the lesson distilled out of the Bible should be dissolved in life. The effort has been to "apply" the Bible to life. But better yet, we can bring the Bible right into life by having the children tell or act these stories for themselves. Thus artificial applications and offensive moralizing are eliminated, while the point of the story is lodged in the very life of the child. In imagination at least, he lives

the Bible story, and is thus led into the Bible sort of life. Experience in a measure takes the place of external authority. The Bible becomes indeed a Book of Life.

Two successful applications of these principles to the ordinary church school have come under my observation. The first method is the telling of a Bible story by one of the children as the feature of the closing exercises of the Junior Department. Unusual interest has been shown by both story-tellers and listeners. The Old Testament stories have been taken chronologi-

one to three rehearsals of each story. The following outline shows the simplicity of the method used.

Episode 1. Rebecca meeting the servant of Isaac, both parts taken by high-school girls. The properties were a water pitcher and a bracelet. The lines were read with considerable dignity.

Episode 2. Jacob and Esau in two scenes, covering both the birthright and the blessing stories. Three eighth grade boys presented this with great spontaneity and rather elaborate properties. Esau wore bathing trunks and somebody's fur rug. Isaac powdered his hair and added a big mustache so as to appear ancient.

Both the boys and the audience enjoyed themselves.

Episode 3. Joseph and his brothers, by eleven-year-old boys. Joseph came on the stage in exceedingly dreamy fashion, had his coat of many colors (bathrobe) pulled off of him, was locked up, and later sold to a wicked looking Ishmaelite.

Episode 4. Baby Moses, by ten-year-old girls. A real baby had been engaged, but it developed chicken pox on Sunday afternoon, so a doll was substituted. Properties consisted of fern (for bulrushes) and laundry basket.

Episode 5. Queen Esther, by three thirteen-year-old girls. The incident began

with Mordecai standing in sackcloth without the palace, and closed with Esther's resolution to see the king on behalf of her people. A difficult incident to present.

Episode 6. Parable of the Talents presented with great gusto by twelve-year-old boys. Properties were chair, table, ledger, and fifteen silver dollars. The Bible language was used with force and effect.

Episode 7. The Good Samaritan (modernized). The robbers had a lively time with the traveler, searching his pockets and pulling off his coat and shoes. Presented by ten-year-old boys with an abundance of pep.

Episode 8. The Ten Virgins, presented by high-school girls in white with their hair down. The church was dark except for the candles which the girls carried in place of lamps. A beautiful climax for the evening.

This portion of the program was given in less than an hour. For the benefit of parents who might be rusty on the Bible, some explanation was given before each incident. Both the children and the audience learned much more than from an ordinary program.



"The Ten Talents" Played by Boys and Men

cally. Each Sunday a new child chooses a story. He prepares the story alone and tells it the following Sunday. In five months only two children have failed, although there have been some postponements. The average of story-telling has been high, while some have done exceptionally well. Spontaneous applause marks a real hit. The boys have been just as willing to take part as the girls. The public schools are now training the children in story-telling, and it is well for the church school to use this talent, especially as the Bible stories are unexcelled from the point of view of the story-teller. This is nothing more than a return to the Bible method of presenting truth.

A second method of bringing the Bible directly into the lives of the children was the dramatic presentation of eight Bible stories as a part of the Children's Day program. No scenery was used, and few properties. The program was given at night so as to secure lighting effects. As curtains were impossible because of a circular platform, the lights were turned out for a change of scene. Much less rehearsing was necessary than is usually the case with children's programs, there being from

Can You Tell a Story to Juniors?

RECENTLY the juniors of three departments were asked, "What kind of a teacher do you like best?" Ninety-six per cent of them replied, "One who tells us stories."

The teacher who wishes to become what the junior considers a good story-teller must first have a genuine liking for the boys and girls; not only the sympathy of an adult who remembers his own childhood, but a liking that makes one enjoy being with them, talking and laughing with them and joining in their activities. Added to this must be the ability to see oneself in the proper perspective. Juniors delight in teasing and provoking the teacher who lacks a sense of humor and takes himself and his work too seriously. But they give a whole-hearted response when they have confidence in the teacher, making it easy for him to forget himself and live for the time being in the story.

The story which makes a strong appeal to the boy and girl of this period must have a human interest and bristle with action and adventure. Juniors prefer the "fightinest part of the Bible" because they admire physical courage. The story of Henry Martyn or David Brainerd appeals to the adult because of the spiritual and moral courage each displayed. They sacrificed and endured for the sake of an ideal, which is heroism of the highest type. But the story of David Livingstone's fight with the lion or his trip to the coast through the jungle represents the juniors' idea of bravery. The ideal of moral heroism must be approached through physical heroism.

Perhaps on the lower shelf of your library you will find a book with dog-eared edges. The title is dim now, but close scrutiny reveals the fact that it contains, *The Merry Adventures of Robin Hood*. Nearby you will find other books almost forgotten, *The Adventures of Ulysses*, *Robinson Crusoe* and *Treasure Island*. When you were a junior you knew Robin Hood and Little John and Alan-a-dale as well as you knew your neighbors. When you went to the woods on Saturday you imagined it was Sherwood Forest and half expected to meet that merry band. How your blood tingled as you listened to the stories of Daniel Boone and the early pioneers. And did you not gaze admiringly

By Muriel White Dennis

at the picture of Samson in the midst of the crumbling pillars that you found in the big family Bible? Today, juniors read

the hero and plunges immediately into the action they lose interest before the story is fairly launched. The very first sentence must challenge attention. The story-teller should not stop to explain why he is telling the story. Juniors do not care particularly when the story happened or where. They desire to know what happened.

An adult would be interested in the atmosphere, the psychological processes behind the deeds of the hero and the unseen forces in the environment that explain the action of the characters. Juniors are interested in the naked plot. The story-teller must know more than the plot, however. Before he attempts to tell a story he should study each event in all its possibilities. He must see each scene as vividly as though he were an eyewitness; more vividly, for when events pass before the physical eye in rapid succession the observer is likely to be prejudiced because he cannot discern the underlying causes. One must study the story for himself, then strip the plot bare and build it up again from the viewpoint of a junior.

How much can you put into one gripping sentence? "In the days of long ago a chamois hunter, caught in a raging storm in the mountains, took refuge in a deserted hut." At least three paragraphs of introduction are condensed into the above opening sentence, yet the substance is retained. The words "long ago" are full of charm to the boy and girl, for they place the events

in that period of delightful mystery when wonderful things happened. The hero is introduced in two words, "chamois hunter." Suggestive words, for they imply that the hero has courage to hunt in places of extreme danger. The words "raging storm" and "deserted hut" suggest an environment that will cause delightful shivery thrills to creep over the listeners. It is folly to describe when one can suggest. As you build the story, select words of sound and color that will express exact shades of meaning.

As the tale unfolds, the audience should feel that something unknown is going to happen. Make them wait for it and hope for the ending they desire. Disappoint them sometimes for the moment, to make the surprise greater. Use comparison and contrast. Pause frequently to heighten the dramatic effect. The boys and girls will unconsciously lean forward tingling with those same books and enjoy the type of stories they represent.

Fortunately for the amateur, a realistic story is easier to tell than an imaginary one. The charm of the realistic story depends on the plot. The skeleton is already made for the story-teller and he has a firm foundation of facts on which to stand. The charm of the idealistic story depends on the atmosphere and the impression made. It demands creative power in the story-teller. The teacher must approach a story which junior interests demand in the attitude of a hero worshiper. He must crave adventure and have the longing to do great things. He must have a genuine liking for the hero.

While these boys and girls prefer stories from real life, they enjoy an imaginary story if it is true to life and full of action. They judge an oral story by its opening sentences. Unless the teacher introduces

STORIES JUNIORS LIKE

The Red Thread of Courage, How to Tell Stories to Children, Sara Cone Bryant.

How a Boy Saved Lucerne, Educating by Story-Telling, Katherine Dunlap Cather.

I Keep Tryst, Annie Fellows Johnstone.

Where Love Is, There God Is Also, Leo Tolstoi, *Stories Children Need*, Carolyn S. Bailey.

Nahum Prince, Edward E. Hale, *Stories Children Need*, Bailey.

The Great Stone Face, Hawthorne, *For the Story Teller*, Carolyn S. Bailey.

St. George and the Dragon, Seven Champions of Christendom, Agnes R. Matthews.

The Knights of the Silver Shield, Raymond Alden.

The Ruggles' Christmas Dinner, The Birds' Christmas Carol, Kate Douglas Wiggin.

The Story of Robert the Bruce, Children's Hero Series, Jennie Lang.

Stories of King Arthur and His Knights, Howard Pyle.

The Fight with the Lion, Livingstone, the Pathfinder, Basil Mathews.

A Newspaper Man's Interview with a Black King, Uganda's White Man of Work, Sophia Lyon Fahs.

The Little Hero of Harlem, The Last Lesson, Alphonse Daudet, *How to Tell Stories to Children*, Sara Cone Bryant.

Mowgli's Brothers, Kaa's Hunting, Tiger! Tiger! The Jungle Book, Rudyard Kipling.

The New Year's Treasure Ship, Stories for Every Holiday, Carolyn Sherwin Bailey.

those same books and enjoy the type of stories they represent.

While these boys and girls prefer stories from real life, they enjoy an imaginary story if it is true to life and full of action. They judge an oral story by its opening sentences. Unless the teacher introduces

expectancy, their attention focused on the sentences that are to come. Lose yourself in the story. Make the tone of the voice, facial expression and the gestures that come spontaneously suggest the atmosphere and the thoughts and feelings of the hero which you do not relate. If a child's interest lags, win it back by inserting his name as if you were telling it solely for him and proceed as if nothing had happened; lower your voice mysteriously, ask a rhetorical question or force yourself to make the story interesting.

Make the climax of the story worth waiting for. The amateur should compose the climax sentence carefully, then memorize it to prevent his muddling or omitting it in the event that a "distinguished visitor" in the audience should make him self-conscious or something happen to cause him to lose confidence for the moment in his story-telling powers. The climax is the most important part of the story. It should surprise and gratify the listeners.

The recent emphasis on story-telling in the educational program of the school, library, and church has made it possible for teachers in isolated places to train themselves to become entertaining story-tellers. The satisfaction which comes when a junior boy lingers after class to say, "That was a good story you told us," is ample pay for the tedious hours of practice and study.



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An Absorbing Story

The Child's Use of Stories¹

By Katherine Dunlap Cather

Forms of Expression

THE child's spontaneous expression of a story holds almost as much delight for him as the first hearing held because thereby he re-experiences the thrills and wonderment its scenes awakened. And until the teacher follows each narrative with a period in which such free expression can be made she does not realize the power of the spoken tale as an awakener of moods and molders of ideals.

This expression may be of various forms, such as playing the story, singing, drawing, cutting and modeling it, or acting it in pantomime, and with children of artistic temperament and keen intelligence is often wholly spontaneous. There is no such thing as hearing a tale without some reaction toward it, but a majority of children need leadership before they will express that reaction. Under sympathetic leadership, however, the emotions the scenes have aroused will be manifested, and this manifestation is of utmost value to the child, for each additional experience with the tale fixes the basic truths more deeply. Moreover, as Sara Cone Bryant says, "The child's spontaneous expression of a story

helps to set free his natural creative impulses, and in this field alone the art of the narrator has a great mission to perform." Too many people are like "The Voiceless Singers" of Oliver Wendell Holmes, who "die with all their music in them." And when one looks over the history of artistic attainment and notes that the lands in which the fine arts have flowered most splendidly are those where, for centuries, story-telling has had an honored place, it is not illogical to think that with a more serious and general use of stories among children there may be fewer voiceless folk in the future.

Pantomime

Very little children delight in impersonating some of the characters in pantomime. This is the first step toward dramatization, and dramatization, properly guided and controlled, is as valuable in the church school as in the day school. Through playing a story the child lives to the uttermost the experiences of that story, and therefore the lessons it teaches are stamped upon his memory in an unforgettable way. Some little folk are remarkably expressive and resourceful when it comes to playing the story, and will portray its happenings in a swift, unbroken sequence without sug-

gestion from the teacher or leader, capably and joyfully creating each part. Others, as some one has said, are limited by nature. Yet these slow, inexpressive little people derive just as much joy and benefit from dramatization as their more facile and temperamental companions, provided they are under the leadership of one who, by skillful direction, can awaken their dormant activities and free them from the chains of diffidence. For them pantomime dramatization is an easy, almost spontaneous form of expression, because it makes possible the play experience of the story without the embarrassment that comes of not knowing what to say. In the Beginners' Department it is advisable to attempt only pantomime dramatization, and at first but one of the scenes or incidents of the tale. And this should be the one of the children's choice, the one that to them stands out as the salient feature of the story. . . .

Whether in pantomime or oral, dramatization should be the child's expression. Therefore the teacher should not work out the story in her own way and tell him what to do. But suggestions and leadership are necessary, for without them children who are shy or are limited in creative impulse will give little or no response to this valuable form of expression. Suppose the story

¹ Reprinted from *Story Telling for Teachers of Beginners and Primary Children*, by special arrangement with the Teacher Training Publishing Association.

has been told of Mephibosheth and David. After the children have talked of the good king and the lame boy the teacher says, "Suppose we play the story? Who wants to be little Mephibosheth?"

Immediately somebody will volunteer because every child knows how to impersonate a lame child.

"Who will be the nurse?"

(The children will make the discovery that probably the teacher will have to be the nurse because none of them are large enough to carry Mephibosheth.)

"Who wants to be King David? The servant? Mephibosheth, what are you going to do?"

The child himself will suggest and the other children will suggest actions in keeping with the part. By questioning, draw them out as to what should be the action of the various characters, the children demonstrating the game, and after a little impersonation of this kind they will put the story together and play it with a surprising degree of spontaneity. Although the teacher's suggestions have made it possible, it will still be their portrayal, and they will enter into it with an abandon that will not be possible if they are told what to do and where to do it.

Drawing, Coloring, Paper Cutting

Almost every worker with little children knows the value of drawing the story by the child, of coloring pictures that illustrate it, and of cutting freehand silhouette outlines of its personages and objects. Every one of these forms of expression requires the visualizing of each image portrayed, and the cutting and freehand drawing are especially valuable in developing the power of conceiving and holding the concrete image of the idea given, and therefore tend directly to increase creative ability.

Under no condition, however, should the teacher look upon handiwork as purely occupational, or as something to keep the children out of mischief. Drawing, coloring and paper cutting are highly valuable when they are an expression by the child of some idea the story has awakened in him. In that event they are constructive, upbuilding forces. But when the teacher regards them as something to keep the children quiet they become what one worker calls "busy idleness" and are harmful in their effect because they get the children into the habit of doing something to no purpose. The same punctilious care on the part of the teacher that makes possible a spontaneous piece of dramatization, the same constructive suggestion and questioning must be the foundation upon which all handwork in the church school is built. Otherwise it should not be employed.

Modeling

Where space is limited it is not always possible to use the sand table. But there is no classroom so small as to prohibit the use of antiseptic modeling clay such as is

prepared for children by the kindergarten supply houses. Clay modeling gives the child even more joy than sand modeling, because objects made of clay may be moved about and kept as long as desired, while the sandhouse or sheepfold falls into nothingness if the table is jarred. It is surprising how deftly even the smallest children learn to work with clay, and how clearly they will express their ideas through this medium. To my notion it is the most satisfactory form of handwork to use in connection with the story. Cutting and drawing require more skill than modeling, and the child can tell with clay what he cannot say with scissors and pencil.

Here also questioning and suggestion should call into play the child's creative impulses and make him feel that he wants to express something. Do not say, "Now go to the table and see what you can make." Say instead, "Who can make the hills where David pastured sheep and the streams where they drank?" Such questioning creates a definite picture in the mind and the modeling will be an expression of that picture.

Retelling the Story

Another specific use of the story is retelling it by the child, by a group of children, or by the children aided by the teacher, she to begin unwinding the plot thread and they to carry it on to completion. In this way no one child monopolizes the tale, as frequently happens when no effort is made to make the retelling a piece of class work. It gives the shy child an equal chance with the forward one, and, moreover, beginning the story by the teacher removes the difficulty so often experienced by the child who does not know what to say first. Beginning a tale, even for an adult, is more difficult than unwinding the plot thread once the characters are introduced, and this explains why it happens that so often children who are thoroughly familiar with a story sit unresponsive to the question, "Who will tell it to me?" But with the

characters in action they experience no difficulty in telling what they do next.

Retelling the tale is the most difficult of the several forms of story expression for the child, because it involves a complicated thought process, visualizing of scenes and word control at the same time. It should follow rather than precede the simpler forms of expression, such as pantomime dramatization, modeling, and singing the story. The teacher of beginners will find occasion to use it much less frequently than the other forms, perhaps not at all, unless she has in her group one or more gifted children who want to tell the story. The worker in the Primary Department will find more occasion to use it, but it is not until the children reach the junior age that the class as a whole will enjoy the



Building a sheepfold with stones from the brook after hearing the story of "The Lost Sheep" told out-of-doors

retelling of stories as a form of expression.

Thus, through hearing a story, playing, singing, drawing, cutting, coloring or modeling it, the incidents that make its plot become a part of the child's own experience, its lessons laws that function in his code of action. Because of story experiences he learns to think more clearly, to feel more deeply, to live more richly and completely. In a word, he will be a better child today and a better man tomorrow than he can be without these experiences, and he will give to a succeeding generation according to the measure in which he has received. The germination process of the seed is hidden under the ground and the expanding emotional nature is not revealed to the eye. But while the boy listens, while he works out the story in any of the ways dear to childhood, he is learning and growing, and the fruit of that growth will be manifested some day in constructive action and beneficent living, even though she who sowed the seed may never see the rare coloring or inhale the fragrance of the flower.

Not since the days of the minstrels has story telling held so honored a place as it holds today, for with the advance of psychology has come a realization of its power as an educational factor, and consequently every program that has for its aim the mental, moral, or spiritual training of the child includes the art of the narrator.—KATHERINE DUNLAP CATHER



June Laura Archibald

The Garden of Birds

A Story for Little Children

By Julia Logan Archibald

ONCE there was a little garden, but the garden had gone to sleep. The roots of the flowers with the gay summer dresses were safely tucked away under soft white blankets of snow. On one side of the garden was a pretty cottage with low eaves and bright-curtained windows. And from one of the windows looked four bright little faces.

The garden seemed to call them even though it was asleep. It was a happy, lovable little garden, and soon Red Coat, Blue Coat, Green Coat and Brown came trooping out with sounds of glee. There was Felice with golden curls, bearing in her hands a yellow bowl full of crumbs. Then there was Betty with cheeks like apples and hands bringing plenty. And there were the fat little twins, Winkie and Jane, hand in hand. And what did they bring for the garden? Out of their pockets came queer little white bunches with strings tied to them.

The children all began to run about very fast as if they had many important things to do. There was a lovely golden light in the western sky, but the North Wind was combing the branches of the trees with icy fingers, and the children could not stay out very long.

Felice flung out handfuls of crumbs for the wind to scatter. Betty dropped seeds along the white slope by the barberry hedge. Do you think they would grow? Jane and Winkie ran about here and there tying the little white things to the lilac bushes. Was it to make them look pretty, do you think? Felice stopped to lift some

of the dead zinnia and marigold stalks, to shake them free of snow and prop them up with little sticks. Then they all ran in, took off their things, and warmed their toes at a crackling wood-fire.

A little gray shadow flitted by a window. The children ran to see, but the garden was empty. There was only a little rustling in the evergreens at the end of the walk—a rustling that the wind did not make. Suddenly a swarm of little gray shadows descended upon the seeds by the barberry hedge.

"Oh, mine first!" cried Betty.

"Oh de juncos, de juncos!" cried Jane, clapping her hands.

"Jane, you'll scare the birds away," chided Felice.

But Jane's noise did not drown the clear chirps of the feeding birds. "Mother says they are singing their vesper hymn when they sound like that," said Betty.

"They look like little gray Quaker ladies with neat white frills," said Felice. Suddenly the little Quaker flock was gone, lighting for a moment in the evergreens, then away across the sunset sky.

The hospitable garden wasn't empty long. Here came a gay cedar waxwing picking at the red barberries, and curiously nibbling at the white things Winkie had tied on the lilac bushes. At the same time a blue jay came to take a bite of Jane's. He seemed to know it was waiting for him there.

"Mine's de nicest!" cried Winkie triumphantly, clapping his hands. "Waxwings is de best!"

"Well, you oughtn't to want de best, Winkie," said solemn little Jane, looking admiringly at her blue jay, enjoying bites at her suet. For that is what the little white things were.

Before the sun was gone dear little cedar birds came to sup on Felice's crumbs, and to pick the last zinnia seeds from the brown stalks.

"The birds are the winter flowers in our garden," said Felice. "Look how many pretty colors. The Indians have a legend that God made the first birds out of red and gold autumn leaves, so we could keep alive some of the beauty all winter."

"What would the poor little things eat if we did not feed them?" Betty wondered as the shadows of twilight crept over the garden.

"God makes lots of berries and seeds for them to eat, and people ought not to cut down all the flowers and grasses with the good seeds when they clean up in the autumn. They ought to leave some for the birds."

"And there are lots of things we can plant to help them, like mountain ash and bittersweet and wintergreen."

"And they ought to have nice places to roost like nice tall evergreens or honeysuckle vines."

Just then a gay little chickadee hopped up on the window sill looking for crumbs. He gave a little peck at the glass as if he wanted to say good-night.

The children stood in happy silence watching their trusting little friend.

"Maybe he knows we is tryin' to help God take care of him," said Winkie softly, as God's little chickadee flew away into the darkness.

For directions for reproducing the poster see page 198.

Book Reviews and Notices

Sunday Talks to Teachers. By HELEN WODEHOUSE. The Macmillan Co.

IT was Professor William James who first made *Talks to Teachers*¹ in textbook form popular. Others have followed in his footsteps, imitated his method and used, in slightly modified form, his title. All of which is permissible, provided the spiritual insight and power of the famous psychologist and teacher of teachers are really reflected in these later "talks" of his self-confessed disciples.

This, happily, is the case in Helen Wodehouse's *Sunday Talks to Teachers* just from the press. In clear and simple diction and with true philosophical insight into the more intimate problems and difficulties of spiritual leadership, the author analyzes these in a manner that must prove helpful to trained and untrained teachers alike. "If we are to continue to teach, we must somehow continue to grow. In one way or another we must go on breaking new ground in scholarship, in knowledge of the world and sympathy with it, in friendliness and helpfulness toward human beings, in acquaintance with God." This is the introductory thesis of a discussion that summarizes in ten brief chapters just so many fundamentals in the personal experience of the religious teacher. The book does not deal with the instruments or agencies of religious teaching, which the author refers to incidentally as "the inventions for getting work done which by mere impulsive application either could not be done so well or would not be done so certainly." It concerns itself rather with the teacher's attitude toward the machinery of education considered as a "yoke," which, while burdensome, is nevertheless "an instrument for doing work." "Putting on the yoke, we become part of the machinery; committed, so long as we wear it, to going on, to walking in the line of greatest resistance. . . . If we approach it with the mind of Christ, then it is Christ's yoke we are taking upon us." In intimate fellowship with Christ the difficulties and discouragements of the teacher's task become so many opportunities for larger service and for personal growth in Him.

In reading *Sunday Talks to Teachers* one is reminded of a discriminating distinction which Professor F. G. Peabody² makes between the work of religious engineers and that of religious teachers. "Religious engineers," says Peabody, "invent and regulate machinery for unifying and conveying spiritual power to develop and direct instead of wasting it. But the power

itself, as it flows from the high places of human experience down to the plains of daily life, is the essential prerequisite of effective engineering, the source of that energy which turns the wheels of the church. How to conserve that force, how to store it at its remote and hidden source, how to keep it clear from taint and secure its abundant and unobstructed flow—this is the problem of religious education." It is with this deeper significance of teaching that Miss Wodehouse deals in an illuminating and practical way.

The New Program of Religious Education. By GEORGE HERBERT BETTS. The Abingdon Press.

Fortunately the services of inspiring teacher and practical engineer in the field of religious education are not mutually exclusive. Both types of service can and should be rendered. The machinery of education without the soul is worthless. Spiritual objectives without adequate means for their attainment must remain unachieved ideals. The best scheme of organization and the best methods of educational procedure should go hand in hand with the highest ideals and purposes.

The necessity for this combination of spiritual objective and educational method has been generally insisted upon by recent writers on religious education. A noteworthy example is found in the strong and timely discussion of George H. Betts in *The New Program of Religious Education*. "The primary responsibility and obligation of the church, standing above all other responsibilities and obligations whatsoever, is the religious education of its childhood and youth." The fulfillment of this task calls for an "educational leadership," that is, for the definite control of the church by men "possessed of the educational ideal for the church," for a ministry with a modernized and more diversified training in which there shall be a proportionately large group of "ministers of education," thoroughly equipped and responsible for the planning and administration of the educational program of the church in all of its related institutions and departments. There is need for a new and more comprehensive program of religious education which shall undergird the total enterprise of the church and furnish for this both the necessary spiritual objectives and the approved means of their attainment. The organization units involved in this proposed new program Doctor Betts finds in the already existing church school, daily vacation Bible school, week-day school of religion, and teacher training school, all working together according to a well-defined division of labor.

Many will not agree with Doctor Betts

in the sharp contrast which he draws between evangelism and religious education. His definition of evangelism is too narrow and its identification with the extreme reclamationist movement in the church unwarranted. Evangelism is too good a term, and too pregnant with meanings far out-reaching the reclamationist doctrine, to be surrendered in any such fashion. It should rather be broadened in its interpretation so as to include all that the author so splendidly sets forth as the ultimate objective of religious nurture. Again, some will not agree with the relative position and function assigned to various organizations in the proposed new program. But these differences of opinion and of definition aside, the book is altogether one of the most stimulating and significant contributions to the subject which the year 1921 has produced.

Report of Congregational Education Commission to National Council at Los Angeles, California. (Congregational Education Society, 14 Beacon St., Boston.)

"The study conducted by the College Survey Commission of which President King of Oberlin College was chairman and which led to the establishment of the Foundation is a classic presentation of conditions now confronting all Christian colleges and will doubtless be examined frequently by other denominations."—Christian Century.

The report of the Commission on Education is probably the most thorough which any denomination has yet made of its colleges. It represents a year of hard work in gathering data concerning the colleges which have been affiliated with the Congregational churches. Especially interesting are the sections entitled "The Churches as a Factor in the Environment of the Colleges," "The Colleges and the Standards of Democracy," and "The Colleges Tested by the Standards of the Church."

Workers' Manual.

The Christian Board of Publication has issued a revised edition of the *Workers' Manual*. This booklet contains specific helps on various phases of church-school work and deals with matters of organization, equipment and material. It is arranged departmentally for the convenience of those seeking information along such lines, and is fully illustrated with pictures of birthday cards, promotion certificates, record and credit cards and all necessary equipment for the church school. A copy of this useful booklet will be sent free upon application to the Christian Board of Publication, 2704 Pine Street, Saint Louis, Missouri.

¹ *Talks to Teachers on Psychology.* By William James. Henry Holt and Company, 1899.

² *Religious Education of an American Citizen.* By Francis Greenwood Peabody. The Macmillan Company, 1917.

Current Motion Pictures

Reviewed by
ELISABETH EDLAND

Associated First National

Two Minutes to Go

TWO pamphlets issued by The Abingdon Press will interest those church workers who are using the motion picture as part of their working program. *Moving Pictures in the Church* (35c.), by Roy L. Smith, is a survey of the work conducted in one particular church. The chapter headings will give an idea of its contents: Getting Our Church Into the Picture Business; The Purpose of the Picture Program; Pictures in the Community Program; Pictures in the Educational Program; Financing the Church Picture Program; Some Problems and Some Results; A Trailer. The most valuable part of the book to those who already are using motion pictures is the list of addresses of Motion Picture Exchanges given in the back. This is complete, or as nearly so as it is possible to make such a list of the exchanges in the whole country.

The Home and Motion Pictures (20c.), by Minnie E. Kennedy, is a survey of the reactions of children and young people to moving pictures. In this book Miss Kennedy has a very valuable bibliography of books which will be helpful in arranging recreation programs.

Two Minutes to Go. 5 reels. Exchange, Associated First National, Inc., 6 West 48th St., N. Y. C. Charles Ray feature. Comedy of College days.

Holy Night. 1 reel. Producer, Commonwealth, 729 Seventh Ave., N. Y. C. A sermonette. The Christmas Tidings; Good Tidings of Great Joy, by Plockhorst; Arrival of the Shepherds, by Le Rolle; Holy Night, by Muller; Madonna of the Angels, by Bouguereau. The subtitles are biblical quotations and many of the scenes are portrayals of famous paintings as indicated above.

Rip Van Winkle. 6 reels. Exchange, Pathe, 1600 Broadway, N. Y. C. Picturization of Washington Irving's story by the same name. In part 1, cut scenes and sub-title relative to marking more on Rip's score of indebtedness than he owed. In part 2, cut scenes and sub-titles indicating deception in reading document.

Go Straight. 5 reels. Exchange, Universal, 1600 Broadway, N. Y. C. In reels 1 and 2, cut views of minister smoking a pipe. In reel 4, cut scene of man drinking from bottle. In reel 5, cut scene of death struggle. Pictures the triumph of a virile clergyman in his struggle for Christian principles against a politician in a mountain community.

The Bell of Atri. 1 reel. Producer, Ed. Motion Picture Bureau, Mass. Humane Education Society, Angell Memorial Animal Hospital, Dr. Francis H. Rowley, bust of Longfellow, inn where Longfellow met his friends and told many of his tales. Subtitles are words of Longfellow's poem by the same name. Horse which has been ill-treated rings bell in market place, thus summoning townsmen, who call the cruel owner of the horse to justice and bring about the owner's reformation.

The Fairy and the Waif. 5 reels. Exchange, Eskey Harris, 126 West 46th St., N. Y. C. Mary Miles Minter feature. In part 4, cut scene of stealing boys' money. Child, whose father goes to war, endures many hardships and finally is befriended by a waif, who believes she is a fairy sent to reward him for his kindly deeds.

Tree Magic. 1 reel. Producer, Robertson-Cole, 723 Seventh Avenue, N. Y. C. Myth of a tree sprite representing artist's purer spirit, who gladdens his life until he fails to observe the law that he must not touch her, and she vanishes forever. Scenes of several kinds of picturesque trees.

No Woman Knows. 1 reel. Exchange, Universal, 1600 Broadway, N. Y. C. From the story "Fanny Herself" by Edna Ferber.

The Wolf and the Crane. 2-3 reel. Exchange, Pathe, 1600 Broadway, N. Y. C. A comedy-cartoon adaptation of Aesop's Fables by the same name.

Save Your Carfare. 1 reel. Exchange, Educational Films Corporation of America, 729 Seventh Avenue, N. Y. C. Mukden, China, gardens of the royal palace, markets and restaurants in the open, Manchurian homes, mats for floor covering, making clay tiles by hand for roofing, making pottery, school for blind girls, Manchurian street scenes.

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Girls Will Be Boys. 1 reel. Exchange, Arrow Films, 220 West 42nd St., N. Y. C. A series of scenes taken at a girls' camp, setting-up exercises, games and sports, mess, hiking, canoeing, bathing, swimming.

Flaming Ice. 1 reel. Producer, Robertson-Cole, 723 Seventh Ave., N. Y. C. Adventure Scenic-Glacier, before it was buried in winter's snows, glacial stream at base of glacier. Diagram of glacier, moraine, ice hundreds of feet below moraine, countless rills and pools on surface of glacier, crevasses, ice-pinnacles, forces of darkness and cold meet forces of light and heat, coldness and stillness in crevasse, scenes in sunless caverns.

Big Scenes from Little Industries. 1 reel. Exchange, Community Motion Picture Service, 46 West 24th St., N. Y. C. Asheville, N. C., pottery making, grinding the clay, clay rotates while potter shapes it into vase, drying shed, kiln, firing the kiln, drawing pottery from smoking hot oven; workshops of America, making a steering knuckle, making the die, infinitesimal accuracy required, profiling machine, babbitt metal casting, making measurements, complete steering knuckle can now be forged in one heat and one die.

Picturesque Industries of Mexico. 1 reel. Exchange, Community Motion Picture Service. Fly-fishers, flies sold for fish and bird food, ordinary flies caught in seine, Lake Texcoco, fly eggs considered a delicacy, tassels laid in water upon which flies lay their eggs, egg-laden tassels, eggs dried in sun and rubbed off tassels, eating fly-eggs a la Texcoco; making adobe bricks, mixing, moulding, drying; making Mexican sandals, all done by hand, sandal-maker at work, wire, pig-skin thongs, Mexican feather work, applying soft wax, tracing design.

Bible Classes in Japan

(Continued from page 174)

cision to follow Christ. Among thirty converted that month were teachers, students, business girls, nurses, women physicians, and married women.

"I have a Sunday-school class of sixteen-year-old Japanese girls," writes Miss Edna M. Wiser, of Tokyo, "and I find them very responsive. One said she wanted to be a Christian, but her mother was opposed. It is hard to realize what courage it takes for a girl to renounce the faith, and the traditions which accompany it, of her father and ancestors. I have wondered if our American young people fully appreciate the heritage of the Christian faith."

One young business man, through the influence of the Bible class, became a Christian and sent for a Y. W. C. A. secretary to ask assistance and cooperation in putting conditions for girls in his factory in Tokyo on a Christian basis.

"I want," he said simply, "to make Jesus Christ my partner."

This interest in the Book of books is not confined solely to the young people; a woman of forty-five in Kobe is learning to read English, and the Bible is her textbook! Looking backward, this interest in the Bible is the most interesting phase of the woman movement in Japan; looking forward, it is the most promising.

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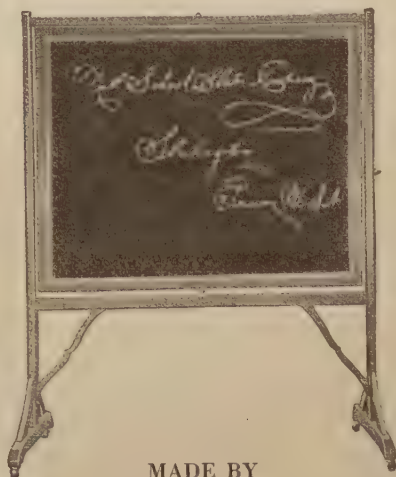
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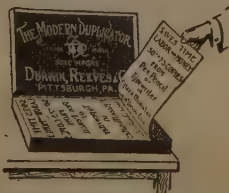
WITH the beginning of the new year it is well to take a long look ahead and ask ourselves, "Where are we going, and what is the next thing to be done?" Some of our leaders in religious education have given us their suggestions on this subject in the short articles gathered under the heading, "Next Steps in Religious Education." *Miss Slattery*, already known to our readers, sounds a stirring note of encouragement in her article, "A Search for the Successful," which may well serve as our watchword during the coming year.

Dr. Frederick Tracy, Professor of Philosophy, University of Toronto, Toronto, Ontario, and author of *The Psychology of Adolescence*, discusses in his article, "Educational Evangelism," the fundamental principles underlying this phase of Christian training and makes clear the inevitable union of education and evangelism. This discussion opens one of the most important questions which face our church schools during the late winter. This is the time when plans for training classes for church membership are being made, when parent, pastor and teacher must work together and in closest sympathy if the true interpretation of the Easter season is to reach our young people. Other phases of this question are treated by *Dr. Stevenson*, one of the Editors of *THE CHURCH SCHOOL*; *Dr. Winchester*, who speaks from his experience as parent and pastor; *Rev. Dorr F. Diefendorf*, pastor of the Calvary Methodist Church in East Orange, N. J., and *Mr. Clyde L. Hay*, Superintendent of Evangelism of the Board of Sunday Schools, Methodist Episcopal Church.

Dr. Henry F. Cope is Secretary of the Religious Education Association and a member of the Commission on Religious Education of the Northern Baptist Convention. *Dr. George Herbert Betts* is professor of Religious Education, University of Southern California, and is the author of several books, the latest one of which is *The New Program of Religious Education*.

Story-telling of utmost importance to teachers in the elementary division is treated by *Mrs. Ross G. Dennis* and *Rev. John R. Scotford*, pastor of a church in Cleveland, Ohio. *Mrs. Dennis* for a number of years was the editor of the Elementary Division literature of the Bible School Department of the Christian Board of Publication, St. Louis, Mo. She is the author of the *Beginners' graded material* published by that house.

The editors regret the omission of the author's name in connection with the words of counsel addressed "To the Church School Teacher" which appeared on page fifteen of the October issue. These were written by *Rev. William I. Lawrence*, Educational Secretary of The Unitarian Sunday School Association.



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Those Adolescents

(Continued from page 181)

tially acquired repose of habit and seems to mix in one fluctuating mass all of its powers. Into this bewildering confusion he forces the current of new, strong and mysterious emotions and out of this instability he seeks to develop a poised, powerful and purposeful life.

Sometimes we who seek to help young people in this critical stage encounter them at one end or the other of some of the sets of dangerous extremes caused by their inner upheavals. We find it difficult to understand them. We are prone to judge them by the standards either of children or of adults and in either case they show up poorly indeed, and we become utterly discouraged. Children they are no more; adults they have not yet become; for the process in between we must recognize and establish standards for adolescence, and when we do we will face their fluctuations with a calm confidence.

Our confidence will be rooted in a knowledge of the fact that they yield themselves more thoroughly than we do to either their better or their poorer selves.

Our confidence in them should rest upon a fairly clear memory of our own tempestuous adolescence. Too many of us are like the good lady who attended a lecture on adolescence. She was horrified at some of the things related of the feelings of young people and declared stoutly to her mother on the way home that the speaker was entirely wrong since she remembered quite clearly her own adolescent years and she had never felt the way he described at all. Her mother's only reply was to hunt out, after arriving home, some old diaries kept by her daughter while a girl in which sentiments were expressed that went even beyond anything told by the lecturer of the evening!

Our confidence should be rooted in the recognition of that austere law which says that every possibility of rising to the heights is also a possibility of sinking to the depths of life. It is during adolescence that every life is thrust most rigidly under the operation of that eternal fiat, and when our young friends are taking, unconsciously, this inevitable and awful risk, our faith in them should be a strong anchor to which they may link themselves.

We must continue confident of them because of the many successful and beautiful adult lives that have emerged from tumultuous and unpromising adolescent years. In fact it has often happened that the best men and women were, when young, the most perplexing to their friends.

We must have confidence because, in spite of all their failures, there is so much good in them. Their repentance is so sincere. Their resolutions are so spontaneous. Their unselfishness and idealism are after all among the most beautiful things in life.

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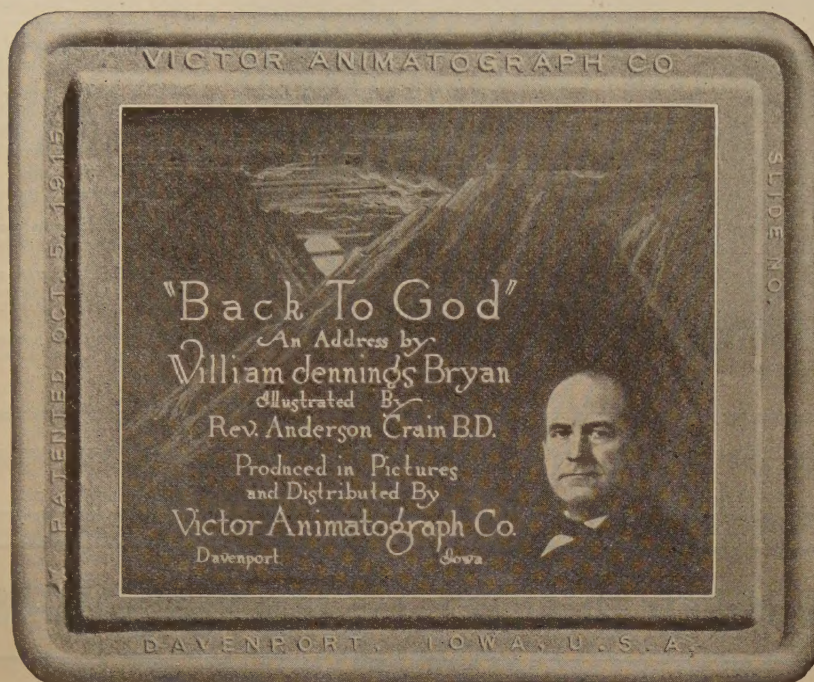


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How to Reproduce the Poster, "The Garden of Birds"

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Shall the Church School Run Twelve Months?

(Continued from page 173)

larly throughout the year. No community with a due appreciation of the work to be done by a church school will tolerate a management which is willing to quit work at the time of year which is in many respects most favorable for its work. Where the Workers' Council seriously considers its task it will provide for all these things necessary to the continuance of the work. Adequate heating facilities, comfortable arrangements for wraps, seats, light and fresh air will aid practically in this direction. The introduction of new material for the different age groups will also help. Plans for closer cooperation with the home through reports, home publications, parent-teacher meetings, and other similar activities will prove to be worth while. Organized classes in city, town or country will have unusual opportunities for their gatherings during the long hours of the winter evenings. Concerted action by boys and girls of the adolescent periods may be secured through service programs.

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Notes from the Foreign Field

(Continued from page 186)

5. The scientific spirit and the effort to nationalize all life.

This movement is obviously fraught with far-reaching significance to the Christian Church in China, and it was hailed as opening a new day of opportunity for wide usefulness and influence.

National Christian Conference of 1922

In some ways the most important work of this annual meeting was the consideration of plans for a National Christian Conference in 1922. Preliminary plans were made at the previous annual meeting, and a strong committee has worked hard on preparations and plans throughout the past year. Many difficult questions have been dealt with, the most difficult being those which concern the due representation in the conference of the various churches and missions. A guiding principle has been that the conference should represent officially and formally as far as possible, all the several churches and missions, and that one half the delegates should be Chinese. Hitherto there has never been an officially delegated conference with such a proportion of Chinese members, the nearest approach to it having been in 1913, when one third out of a total of one hundred and twenty members were Chinese; whereas in the great Centenary Conference of 1907, when some six hundred delegates were present, and in all previous conferences, there were only foreign missionaries as delegates. The meeting planned for 1922 will thus mark an immense step forward in development of Christianity in China, and if carried out as planned will deserve the name of a Chinese National Christian Conference.

Next Steps in Religious Education

(Continued from page 162)

plan of running God's business. Too much time is wasted in trying to keep up organizations instead of trying to reach educational and spiritual aims.

Sixth. The growing demand for trained workers everywhere is raising the standard for religious leadership and teaching. This will result in a training department in every church and if the need cannot be met in this way, it will be supplemented by the community training school, which is cooperative and unifying in its results.

Indeed there are many signs of progress in religious education. "The next steps" are straight ahead. Let us do no backward or side stepping, but choose as our motto "Go forward."

Charles W. Brewbaker, General Secretary, Sunday School Board, United Brethren Church.

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